

B'NAI B'RITH *National Jewish Monthly*

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No. 9



Speakers' table at B'nai B'rith's 14th Quinquennial Convention Banquet in Washington, D. C., last month. Seated, left to right: Congressman Adolph Sabath, President Alfred M. Cohen, and Hon. Joseph W. Byrns, Speaker of the U. S. House of Representatives. Standing, Congressmen Sol Bloom and Herman Koppleman.

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B'NAI B'RITH MAGAZINE

The National Jewish Monthly

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EDITORIAL COMMENT

Yes, We Are International

MANY of us are afraid of "international" and regard it as an opprobrious term when directed against Jews. Indeed, a word that in happier times was respected as a symbol of the aspiration for brotherhood has been made to appear as something akin to the word "treason".

So we like the courageous challenge that was flung by President Alfred M. Cohen in a speech (on a national hook-up) at last month's B'nai B'rith convention in Washington.

"Yes," said he, "B'nai B'rith is an international Jewish body. It is the only international organization of Jews in existence. It is international just as love, art, music, and all supremely high impulses are universal. What the human family needs is more such internationalism."

On this concept of internationalism Jews stand. In a world in which nations are being encompassed by walls of hate, prejudice and envy and set themselves apart by a theory of race superiority, the Jew (together with all men of good will) raises the banners of brotherhood.

The winds will blow again and the temporary dictators will be like the dust that the wind carries; but the good banners will still wave their summons to men: "Hath not one God created us?"

Jews need not be ashamed to be internationalists or feel hurt to be called "international". It is the high title for all who love peace and desire justice, for all who know mankind as kinsman.

The acceptance of the term "international" as a proud badge may be regarded as one of the high points of B'nai B'rith's quinquennial convention. It occurred at the Order's banquet at which Hon. Joseph W. Byrns, Speaker of the House of Representatives, was the guest of honor.

In this convention B'nai B'rith looked back to pass judgment on its acts of the recent bitter years. The

storm and stress had passed (though the pain of the German catastrophe was no less) and B'nai B'rith could look calmly at a clear perspective.

In the time of tumult and hysteria there was a multitude of counsel and one organization said, "Let this be done" and another said, "No! Let it be done in our way."

B'nai B'rith went about its functions with the one thought: What was best for the German Jews? From this it did not deviate, despite the clamor for rash adventure.

Now, as B'nai B'rith in its convention looked at these years in the clear light free of the acrid smoke of 1933, it saw that its work had been all to the good. No voice of criticism was raised and it was the unanimous opinion that B'nai B'rith had moved cautiously but firmly to its ends, had acted with wise discretion.

It had not been tempted to thoughtless action for the sake of vainglory. It had not sought "credit" for itself, but had solicited the cooperation of and had marched with other organizations going in the same direction.

B'nai B'rith had no regrets to afflict it. It had been wise and strong in the gravest of Jewish crises. From strong but wise action it had gained strength, so that even in the midst of economic depression it had increased.

Jewish men, seeing in B'nai B'rith a wise and powerful champion of the things of Jewish life, had come to join it. In a time when the membership of many another organization fell away, B'nai B'rith grew.

It had been valorous in the storms of these times, but even in the storms it had not taken its hands from its constructive works. Hillel Foundations and A. Z. A. had flourished; its Anti-Defamation League had carried forward its quiet victories for the honor of the Jewish name.

These conventions are as much for inspiration as for the transaction of business. Strengthened, the B'nai B'rith leaders from the hundreds of American Jewish

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communities returned to their homes to carry on, to rally even larger numbers of Jewish men to the good banners.

There is so much to be done and many strong hands are needed to do it.

* * * *

About the Unoriginal Mr. Dreiser

NOW it is the author, Theodore Dreiser ("American Tragedy," etc.) who spews venom on Jews. They are money-minded, says he. They are given to sharp practice. Getting the money is their chief absorption. They are pagans.

This has created a great furore, as if there were anything new in the libel. It is as old as the first anti-Semite whose forgotten bones long ago became one with the dust.

It is the voice of Hitler, Goering, and Goebbels and of the maniacal Streicher. It is the ignorance of every Storm Troop hooligan who throws a brick through a Jewish shop window.

Lo! The renowned Dreiser has joined the Storm Troopers to march with them. He heaves a stone.

Startling only is the fact that it is Dreiser who says this, that it is Dreiser in the intellectual regalia of a Nazi. This cannot be the Dreiser who has vicariously felt the pain of injustice that afflicted other men. This is not the Dreiser who at the risk of his skin invaded the coal fields to protest against the oppression of workers. This is not the Dreiser who has looked so sadly at the frailties of mankind.

This is Dreiser taking up with the mob and, by reason of his prestige, becoming mob-leader. This is Dreiser, a buddy of Silver Shirt Pelley, Dreiser in a sheet of the Ku Klux Klan.

He is even a little late. The Ku Klux Klan died ten years ago. The Silver Shirts languish. Mr. Pelley's "Liberation" said long ago all that Mr. Dreiser now is saying.

We are very sorry for Dreiser. He was a fine spirit. A friend of man has joined the persecutors. A voice that was for justice is raised to indict a people.

This Dreiser no longer can claim kinship with the select spirits with whom he has marched with brave banners for a more just and lovely world.

* * * *

In Which the "Protocols" Are Nailed at Last

THE "Protocols of Zion", put on trial in an official court at Berne, Switzerland, have been found guilty of being forgeries and ordered outlawed in Switzerland.

It was, one might say, Nazi Germany itself on trial. For the "Protocols" had been circulated in liberal Switzerland by Nazi agents in the hope of winning that free land over to the Nazi theories. Self styled "experts" came to Berne from Naziland to defend the authenticity of the document.

By the action of Jews in Switzerland the "Protocols" were brought to court with the purpose of exposing this libel to the light of day.

In proof of the forgery, noted scholars—non-Jews—brought evidence. The "Protocols" were shown to be a plagiarism dating far back to Czarist Russian times, the work of Russian anti-Semites. They had been copied almost verbatim from a French work of fiction having to do with French politics.

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In the course of the trial there was a ludicrous turn in which an effort was made by Nazi "experts" to ascribe the "Protocols" to the B'nai B'rith lodge of Hungary where, by the way, there is no B'nai B'rith lodge. Previously they had been called a product of a Zionist Congress.

Not only did the Swiss Court denounce the documents as forgeries but also set down its contents as "ridiculous nonsense."

We rejoice at this victory of justice but we are not hopeful that even the official decision of a court will cause Nazis and other anti-Semites to recant and take up the truth. Falsehood is the sole weapon of anti-Semitism and by the acceptance of truth it would stand disarmed and without a cause.

Years from now the "Protocols" will still be heard from here and there, just as, even after 1000 years, the blood libel continues, despite exposure in several trials.

* * * *

Celebrating the Ten Commandments

WE still do it; Every year we celebrate the birth of the Ten Commandments. Despite everything that has happened to us, we appear to be the eternal optimists.

More in the breach than in the observance are the Ten Commandments honored in the world. In place of the one God of the Commandment the world takes a variety of gods: god greed, god power, god war.

"Thou shalt not kill" is flouted by a world making ready by air and sea and land for the next killing.

"Thou shalt not covet" is set aside by envious nations ready to spring at each other's throats, each to take from the other what it most desires.

But we continue to make a holiday of the perfect authority of these Commandments; we remain hopeful that they will yet serve as mandates on the way of human life.

We say: "In these Commandments is still the perfect ideal and it is our faith that in good time they will be the constitution of mankind. They are as right today as they were in the hour they came to us at Sinai amid the thunder and lightning.

"We have seen men brought to destruction by their false gods; and even twenty years after the greatest of the wars mankind lies prostrate by reason of having disobeyed 'Thou shalt not kill'; and the nations that coveted, only suffer by their ill-gotten gains.

"Aye, the experience of mankind is the proof of the righteousness of the Commandments."

The Jew has lived long enough to know this. The power of the sword has not availed any nation in all his history. Ill-gotten land and gold have not served to save nations from impoverishment and decay.

The Jew makes ready to celebrate Shabuoth, the traditional birthday of the sacred law.

* * * *

The Forgotten Jews of Poland

THE more spectacular Jewish tragedy in Germany has caused the larger tragedy of Polish Jewry almost to be forgotten. There the complete prostration of Jews (which is in Germany's Nazi plan) already has occurred; there three millions of Jews suffer as against Germany's 600,000, there Jews, utterly without means, have no escape at all.

For German Jews, many of whom have means accumulated from better times, there is emigration to America or to Palestine where they are received as owners of capital who will be helpful to the economy, especially in Palestine.

One third of the Jewish population of Poland is in the breadline, Dr. Norman Bentwich of London, told the B'nai B'rith convention last month. The remaining two millions are on the edge of the breadline and the misery increases.

The German Jews still have hope; for even dictators do not last forever and hate is like a fire that burns out. But in Poland the Jewish fate is done by reason of economic conditions that have not particularly to do with anti-Semitism. In fact, the government of Poland is not officially hostile to Jews.

Only by emigration can Polish Jewry be saved. But whither to emigrate? The doors of the world stand closed; last month one door was slightly opened. For its Jews Soviet Russia has set aside the undeveloped country of Biro-Bidjan to be autonomous land in which Jews by their own toil may build a good life.

Last month Soviet Russia opened the door of this country slightly to admit 4500 Jews from Poland and Roumania. These Jews will share equally with Russian Jews in Biro-Bidjan. The 4500 of them who will be admitted the first year will be followed by many others if the experiment is fruitful.

But its success hangs on the cooperation of the Jews of the world. Soviet Russia properly looks to them to finance the expense of transporting 4500 alien Jews to Biro-Bidjan and of organizing their colony. To do this should be a prime dedication of world Jewry.

* * * *

They Find They, Too, Are Jews

JEWS who desire to appear less Jewish invariably come to discover that they are, after all, Jews who must share the common lot and the common pain. Only they suffer the pain more, since they cannot understand why they suffer . . . "We were so unlike other Jews and still we are afflicted."

Now in Germany there is a small group that has tried very hard to avoid the pain that has been on other

Jews. They have deplored what Hitler has done to Jews but have not felt very angry about it.

Their desire has been to appear less Jewish. They have, indeed, called themselves Nazi Jews. They rationalized: "By standing with the Nazis we may, at length, persuade Hitler to be kind to Jews."

As "Nazi-Jews" they felt they should get a preferred position in Germany. They were happy to march behind the Storm Troopers and if on the way a Storm Trooper struck a Jew down, well, that was sad but nothing for Jews to complain about.

Jews, they said, must keep quiet and take it. Thus, they hoped, they would come to be considered good Jews in Germany and escape the pain.

But, alas! even as a Jew walks in happy contemplation of a painless existence he may fall into the depths of pain. So it was with these Nazi-Jews.

Last month the German government established an ordinance prohibiting Jews from displaying the German flag. This was pain enough to the Nazi Jews who had been so careful to display the swastika and had particularly flaunted it at their party headquarters.

They protested: "Certainly, you are not going to do this to us! We who have been so faithful!"

But Nazis could see no difference between Nazi Jews and others: "This goes for all Jews."

The *National Zeitung* of Essen was bitterly indignant . . . "This is a piece of impudence," this newspaper said. "We wonder how the organization is permitted to continue to function."

The Nazi Jews felt hurt the more because they just couldn't understand why this infliction was on them.

* * * *

The Penalties for the Persecutors

PERSECUTION, it seems, in time inflicts its own punishment on the persecutors. Not alone does it degrade their characters and reduce them in the eyes of men. The fame of Germany, as medical teacher of the world, becomes less since its most renowned doctors are refugees in foreign lands. Great was the name of Germany in medicine of old; its contributions to medicine earned for it more than one Nobel prize.

It was, indeed, the distinguished success of Jewish physicians (Wassermann . . . Ehrlich) that was a prime cause of Germany's fame and of anti-Semitic resentment as well . . . "Too many Jews in the professions" . . . and even now the highly honored lunatic Streicher shouts that Ehrlich's and Wassermann's discoveries were designed to corrupt the blood of Aryans.

But Germany no longer is troubled by the presence of great Jewish physicians. They have fled and England has taken them into its laboratories to let them continue the work which Hitler cut short. They are working on the application of short wave radiation to the treatment of disease and the results may be revolutionary.

"It may be said with truth that research work of a character more vital than any the world has hitherto known is at this moment being carried on in England," says a Jewish Telegraphic Agency dispatch.

The credit for results will be England's, not Germany's.

Incidentally, the same source reports the decline of the once great commercial city of Leipzig which used to flourish greatly by the enterprise of its Jews. Renowned was the Leipzig fair which now languishes, for the world (which used to go there) now is afraid of Germany and stays away.

Selig Perlman Says "Retrain!"

By DAVID SELIKOWITZ

IN 1896, as a child of 8, Selig Perlman frequently accompanied his father, who was a yarn-spinner, to work. In this fashion he visited many textile shops and factories in Bialystok, Poland, and caught his first intimate glimpse of industry. He was stirred by the whirring looms and the human forces behind them. Instinctively, he began to analyze the status of these workmen sympathetically.

The revolutionary labor movement characterized the era. The Socialist labor movement had assumed definite shape. It was also the eve of the first Russian revolution.

These conditions intrigued young Perlman, and when he gained maturity he forfeited the possibility of a medical career in Naples to make a study of labor problems his life's vocation. It was his desire to study fundamental causes behind labor movements, their underlying "theories," and finally, the particular place of the Jew in the economic fabric.

He has remained constant in his ambition. Today, as professor of labor problems at the University of Wisconsin, author of three outstanding volumes on the theoretical and historical background of labor, and about to publish another 800-page book, he is regarded as a foremost labor analyst.

In his analysis of labor conditions he has worked with that outstanding economist, John R. Commons. It was under the latter's supervision that Prof. Perlman secured his Doctor's degree.

During his 35 years' study of the labor horizon, Prof. Perlman has given particular consideration to the Jewish problem with reference to labor, analyzing both its historical and theoretical aspects. Recently he toured various European countries, to obtain an insight into Jewish labor conditions there. He is versed in Hebraic lore, is familiar with the Talmud, and has conducted an intensive study of the "Jewish renaissance," with emphasis on the period from the nineteenth century to the present. He is a member of the Advisory Board of the A.Z.A. Economic



Selig Perlman, professor of labor problems at the University of Wisconsin.

Commission, which is conducting research on vocational trends of American Jewry.

His observations on the "Jewish problem" in labor were recently commended by High Commissioner James G. McDonald and by Gov. Henry Horner of Illinois. The latter stated that his analysis of the Jewish labor situation was the most concise and comprehensive he had ever read.

Prof. Perlman deplores the insidious economic effects of the past prosperity era on the Jewish people. With opportunities and jobs plentiful, Jews were tempted to sever themselves from their economic base, he explains. There was a general tendency to abandon primary occupations in which they were veterans, and to espouse new and transitory fields. The practice proved a boomerang to the Jewish people, leaving them economically stunned. They have lost both their prosperity jobs and contact with their original occupations. In fact, this condition is really the crux of the present Jewish labor "crisis." Re-direction of economic enterprise is the only solution he can suggest to counteract this evil.

"During the foregoing prosperity period," he declared, "with all kind of jobs available, people became conscious of the prosaic monotony of their own occupations. The small business-man and the garment worker were no longer content with their lot. They rushed to more prestige bearing and lucrative endeavors, such as banking and theatrical work. With the subsequent contraction of economic opportunity, these positions collapsed, with the result that their custodians suddenly discovered themselves in an economic No Man's Land."

Prof. Perlman said he is greatly concerned with the plight of Jewish youth today, especially the college bred. They are victims of their parents' misdirection. Lulled to a sense of security by the prosperity era in which they were reared, encouraged to enter the higher professions, they are launching their careers in a world economically unable to absorb their work. Disillusionment soon sets in and frequently they drift toward Communism.

"An unhealthy situation now confronts our Jewish youth," he continued. "The economic set-up of their parents' youth no longer exists and they have departed from the state of mind of their fathers. In an endeavor to break away from parental pursuits, our youths have undertaken law, medicine, dentistry, accountancy, teaching, and engineering. These fields are all overcrowded, and our Jewish youths are soon embittered.

"Jews should prepare to face the problem realistically. There should be more conscious group-planning and an about-face toward new economic lines of endeavor, such as manual labor and farming. It should be understood that the Jewish community is, in itself, unable to support Jewish professional men."

Prof. Perlman was enthusiastic about the opportunities for Jews in farming. He contended that agriculture can become an economic salvation to the Jewish people.

"The idea that a Jew may become a farmer may be pooh-poohed by many," he observed. "It may be

argued that the Jew is innately urban. However, the fallacy of this idea may be seen from the fact that today more than 100,000 Jews in this country are making their living wholly or partly through farming. In Palestine, also, the *chalutz* has manifested both adaptability and enthusiasm on the land. The Russian Jew has also evinced agrarian capacities, and has proved his ability as manual worker by the fact that more than 50,000 Jews are now employed as metal-workers alone.

"The truth of the matter is that Jews can adapt themselves to any type of occupation—if necessity dictates. That's why farming should prove comparatively simple. The occupation is different today than it was years ago. The radio, automobile, and other innovations have brought urban culture to rural life. Modern machinery serves to simplify the necessary actual labor.

"Moreover, anti-Semitism is minimized in farming because of the lack of the 'personal element.' Competition among farmers is insignificant and personal skill doesn't matter. In view of the wide world market, prices are also universally standardized, so that the Jew can't be accused of 'fixing' prices. Then again, the farmer is an international pet, fostered

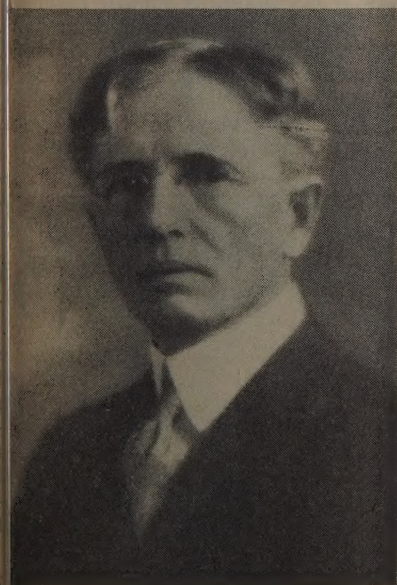
by both Conservative and Fascist, due to the essential nature of his work."

Prof. Perlman believes that the present time is ideal for Jews to enter agriculture.

"Conditions today are just ripe for such an entry," he declared. "Jobs are scarce. Agricultural schools throughout the country welcome students and give thorough scientific



JOE RICHARDS



Dr. John R. Commons, head of the Labor Department, University of Wisconsin, president of National Consumers' League, and one of the foremost labor authorities in the world. He has collaborated for many years with Prof. Perlman, and the latter obtained his Doctor's degree under his supervision.

training in the work. The Federal Government, also, extends much co-operation."

Historically, the Jew's labor opportunities are cyclical, Prof. Perlman explained. During one period he is restricted as to the type of employment he may undertake, and at another period he may be allowed to select his employment freely.

"During the medieval period there were guilds. They arose as a result of the scarcity-consciousness of a period when jobs were few and the necessity was seen to restrict and regulate economic opportunity. With employment thus limited, people eagerly seized any differentiating characteristic—race, nationality, resi-

dence, or political feelings—to eliminate the aspirants. The Jew was primarily affected.

"Then came the modern era, commencing with the nineteenth century. Jobs became more plentiful. Gone was the necessity for the previous guild-restrictions. Laissez-faire was the keynote of the day. It was deemed no longer necessary to limit the employment of Jews. On the contrary, it was felt that economic emancipation of the Jews would create more jobs, expand opportunities generally, and thus help the Gentiles. Hence the ironical situation of liberating the Jew to make room for others.

"With the recurrence of bad times, the very forces which opened the economic field to Jews operated to expel them. Hence the vicious cycle regulating the Jew's labor existence. It was the desire for expansion and individualism that liberated the Jew during prosperity periods, conflicting with the desire for 'stabilized capitalism,' and emphasis on such qualities as 'cooperation,' 'leader-

(Continued on page 339)

A Year in the Theatre

By HENRY W. LEVY



HE author of three of the last six Pulitzer prize-winning plays are Jews. Nine of the plays chosen by Burns Mantle as the Ten Best Plays of last year were produced by Jews, and of this group three were of Jewish authorship and five were directed by Jews.

This year is no different from others: Jews have achieved mightily during its span. Such old and well-known names as S. N. Behrman, George S. Kaufman, Sam Harris, Max Gordon, Elmer Rice, Moss Hart, the Shuberts, Phillip Moeller, Herman Shumlin, Sol Hurok, Samson Raphaelson, Libby Holman, Bert Lahr, and J. Edward Bromberg have been familiar headlines of the season. And to this galaxy have been added the acting sensation of the year, Elisabeth Bergner, and the season's two major playwrighting discoveries, Clifford Odets and Lilian Hellman. Other newcomers among the playwrights who have attracted attention are Melvin P. Levy, Dr. Friedrich Wolf and Albert Maltz.

Undoubtedly the biggest news of the theatrical year was the American triumph of Elisabeth Bergner, Viennese Jewess and the darling of the German stage in the pre-Hitler days.

Recently Miss Bergner, who was seen in the Theatre Guild production

of "Escape Me Never," was accorded first place in the Associated Press poll of dramatic critics for the best performance of the year. This is all the more noteworthy in that the critics were agreed that Miss Bergner's performance was in a play of no great magnitude or significance.

Miss Bergner, who is just short of being 35 years old, began her acting career at the age of fourteen. At twenty she was playing the difficult Juliet with the great Moissi in Berlin.

Perhaps the explanation of her compelling power, the hypnotism she exerts on an audience, is the very unorthodoxy of her performance. Other actresses seek after sincerity in their roles by dying within themselves in the hope of being reborn in the flesh of the women they are interpreting. But not Bergner. Her characterizations invariably take on the presentments that are Bergner. And what makes Bergner greater than her sorority is that

she has more means of expression. Her whole body acts.

Miss Bergner, who is married to the film director, Dr. Paul Czinne, is also known by American film fans and critics, especially for her performance in "Catharine the Great."

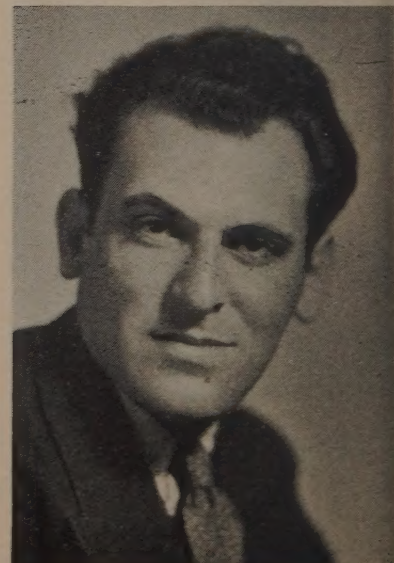
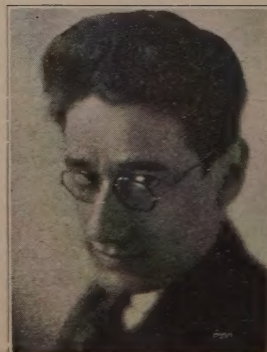
This past year has been rich in the discovery of new Jewish dramatists. Let us start off with Clifford Odets, called by Brooks Atkinson in the *New York Times* "the most promising young American dramatist," and of whom Gilbert Gabriel warned his readers in the *New York American* that he was "in danger of becoming a foremost dramatist."

Odets has, in "Awake and Sing," written a folk play, not of Kentucky but of the Bronx. A folk play that deals with a family of the Chosen People—a play of, by, and for the Jews.

Twenty-eight years old, Odets has been in the theatre twelve years—five in out-of-town stock, three with the Theatre Guild and four with the Group Theatre, the present producers of his plays. Up until now, he has been known only as a competent actor, not a star. Today he is more valuable than a star actor; he is Grade A playwright.

Two other plays by Odets—both long one act plays presented jointly

Left: Elmer Rice. Center: Melvin P. Levy and Lilian Hellman. Below them is George Kaufman. Right: Moss Hart.





Left to right: Friedrich Wolf, author of "Sailors in Cattaro"; Elisabeth Bergner, acting sensation of the year; S. N. Behrman, veteran playwright and author of this year's "Rain From Heaven," an anti-Nazi drama. The picture at the right is a scene from Clifford Odets's "Awake and Sing," the folk play of the Bronx which has been greeted enthusiastically by the critics. Below it is Clifford Odets himself (right) in a scene from his own play, "Waiting For Lefty."



one evening—have been done on Broadway this season. One of these, "Waiting for Lefty," a play based upon New York's taxi strike of last year, has achieved a new high in the drama of protest. Dynamic and exciting theatre, it also delivers a message.

The other play, "Till the Day I Die," depicts life as it is among the underground Communist opposition in Nazi Germany. Some of the scenes are set in the notorious Columbia House in Berlin, revealing Nazi terrorism in all its gruesome details.

Odets is a young man who came to playwrighting via radio announcing, advertising, selling Fuller brushes, working in a steam laundry, and finally acting. A native of Philadelphia, he has lived many years in the Bronx and knows its people first hand. His "Awake and Sing," therefore, is a human document that for the first time in American theatrical history treats a Bronx Jewish family not sentimentally or farcically, but ruthlessly and understandingly.

Lilian Hellman is the other outstanding dramatic discovery of the season. Her first produced play, "The Children's Hour," has been the leading dramatic success of the year. This is all the more unusual in that its theme, touching on abnormal sexuality, is considered unsavory by many, and in that its development can only be described as stark tragedy. Miss Hellman has accepted her critical plaudits heaped upon her modestly—so modestly, in fact, that even the press agent of the play can supply little information about her personally.

This much is known about her, though. She is a New Yorker, young, and "The Children's Hour" is her first produced play. She is the former wife of Arthur Kober, one of Broad-

way's best known theatrical press agents until he retired several years ago to Hollywood, where he is now a practicing scenario writer. Miss Hellman, too, has served in the Hollywood vineyards—both before and after her Broadway success.

The author of three novels and innumerable newspaper and magazine articles, Melvin P. Levy was introduced to the theatre by his "Gold Eagle Guy," a play that dashes boldly through forty years of West Coast history. It is an incredible bit of early Americana that has for its chief character a blustering, bombastic shipping magnate.

Mr. Levy is a big, quiet, gentle-voiced young man with a genuine passion for American history, and a profound knowledge of it. He was born in Salt Lake City, lived for a time in Colorado, and finally settled in Seattle. He attended the University of Washington, received a Master's degree there and eventually became a member of the English faculty. Academic life was too staid for him and he came to New York to organize the Committee for the Defense of Political Prisoners. He has served Hollywood as a scenario writer. His three novels are titled: "Matrix," "Wedding," and "The Last Pioneers."

A foreign author, an exile from Germany, Dr. Friedrich Wolf, was introduced to the American theatre this past season with the Theatre Union's production of "The Sailors of Cattaro." A play based upon facts, an abortive revolt of a squadron of the Royal Austrian Navy during the last days of the World War, this drama is a stirring denunciation of war, imperialism and despotism. The sailors—abused by their officers, underfed and tired of war—mutineered. They imprisoned their officers, flew



the red flag and for two brief days ruled their own destinies. But because they could not agree among themselves, their revolt failed.

Dr. Wolf, recently in this country on a lecture tour, has lived a turbulent life. Forty-eight years old, he has been on the move ever since the day when, at the age of eleven, he ran away from the peaceful Rhine town in which he was born, to ship as a cabin boy.

This virulent anti-Fascist aspired to art as a youngster after his shipping apprenticeship. But art soon gave way to medicine and he went back to sea as a ship's surgeon. Came the war, as the saying goes, and Wolf saw active service in the machine-gun corps. Later, however, he was transferred to the medical service. He was twice wounded during the war and five times decorated for valor.

Immediately after the conclusion
(Continued on page 321)

New Light on the Bible

By TRUDE WEISS ROSMARIN



THE startling results of the excavations at Ras Shamra in northern Syria, in the territory which was Phoenicia in antiquity, have changed and revolutionized many accepted teachings of Biblical criticism and ancient history. In importance the Ras Shamra findings can be equalled only by the discovery of the Tel el Amarna library of the Egyptian kings Amenophis III and Amenophis IV, or the discovery of the Sinaitic inscriptions.

Like many major archeological discoveries, the unearthing of the old Phoenician culture of Ras Shamra was the result of a lucky and unforeseen accident. The findings at Ras Shamra, which is situated near the coast of the Mediterranean, reveal that this city was once upon a time a flourishing metropolis, but for centuries there has been nothing on the surface to give testimony of its former splendor. Where formerly beautiful palaces and magnificent temples stood, the Arabs until recently have been plowing the earth. One of these peasants, while working in his field, encountered in March, 1928, a burial vault, containing various objects which the ancients were wont to place in the graves of their dead.

The findings were turned over to the French, who hold the Mandate over Syria, and they appointed the famous archeologist, Virolleaud, to take charge of the findings and to conduct further excavations on the same location. Virolleaud started to work immediately, but all that was found during these initial stages were a couple of vases and bowls.

The real significance of Ras Shamra became evident only after the French Academy of the Arts and Sciences delegated in 1929 the renowned archeologists, F. A. Schaeffer and G. Chenet, to excavate systematically at Ras Shamra. The excavations, which are still in full swing, have born unusually interesting and important fruit.

It consists not so much in the architectural and artistic treasures uncovered, although these, too, are very significant, as in the discovery of a

large number of texts, inscribed on clay in the manner of the Cuneiform inscriptions of Babylonia and Assyria, but written in a hitherto unknown script and dialect. Most of the texts were found in a chamber of the great temple at Ras Shamra, which doubtless housed the temple archives and the library.

Some of the tablets are composed in regular Cuneiform script and language, and their decipherment did not offer any difficulty, for Assyriology has greatly progressed during the last decades. The tablets inscribed in the novel script, however, defied in the beginning all efforts of the scholars, and progress was made only slowly. Like the Cuneiform signs, the Ras Shamra characters are composed of small wedges. But whereas several hundred different characters were used for the Cuneiform writings, because of the syllabic character of their script, the Ras Shamra script is alphabetic, consisting of 29 letters. By an ingenious method these letters were identified satisfactorily, with the exception of one sign, over the meaning of which scholarly controversies are continuing.

The finding of a Cuneiform alphabet created a real sensation. It meant the renewed discussion of the old and vexatious problem of the origin of the Phoenician alphabet, as well as of the Hebrew and the modern ones, which are derived from it. For a time it was assumed that the Phoenician alphabet, the mother of all others, originated from the Cuneiform script. Then endeavors were made to give the Cyprian alphabet the credit for being the source of the old Semitic alphabet, and since the discovery of the Sinaitic inscriptions in hieroglyphic alphabet, Egypt has been acclaimed as the land of origin of the alphabet.

It is only natural to assume that the discovery of a new system of writing should induce the scholars to consider whether the alphabet originated from Cuneiform writing, by way of the newly found Ras Shamra script. And, indeed, Professor Erich Ebeling suggested in a paper read be-

fore the Prussian Academy of the Arts and Sciences on January 11, 1934, that the Ras Shamra alphabet is derived from the monosyllabic characters of the Babylonian Cuneiform script. By coincidence the present writer reached the same principal results, before Professor Ebeling's paper had yet been published, differing, however, in eleven letters from Ebeling's results. In a paper read at the annual meeting of the Society for Biblical Literature, at Union Theological Seminary, in New York City, last December, the present writer showed that even more than the similarities between the scriptural characters, the historical situation in the second millennium B. C. E. speaks for the Babylonian origin of the Ras Shamra alphabet, from which, as it is demonstrated in the same paper, the Phoenician or ancient Hebrew alphabet was derived. The Babylonian language in Cuneiform writing was the lingua franca in the Near East during the period in which the Ras Shamra alphabet must have been developed. It is therefore, only logical to assume that the Ras Shamra letters had Babylonian Cuneiform signs for their models. The alphabet, accordingly, is a product of the Semitic intellect. Were Hitler consistent, he would abolish this expeditious means of permanent recording, and substitute instead the old and primitive Teutonic runic script.

The decipherment of the Ras Shamra alphabet made possible the understanding of the excavated texts, most of which deal with religious topics, such as Phoenician pantheon, religious ceremonies and the general beliefs and superstitions of the ancient Phoenicians.

The Phoenician divine family is presided over by El, who is sur-named "Father of Years." His female counterpart is Ashera or Ashtar, whose cult was widely spread in ancient Israel and vehemently denounced by the prophets. The idol Baal, to whose sensuous cult's temptations Israel succumbed at frequent times, plays an important role in the religion of Ras Shamra. Among the



A scene during the excavation of the Library at Ras Shamra in 1930. (Courtesy, Musees Nationaux, Paris).

many other deities mentioned in these texts are the sun and moon deities, Yom, the idol of the day, and the Baal Zephon.

The language of the Ras Shamra texts is a West Semitic dialect, very closely related to Biblical Hebrew. The omission of the vowels in writing, so characteristic of Hebrew, was also practised in the Ras Shamra language.

It is necessary to know the ancient name of Ras Shamra, for its present name, meaning "fenne hill", is only a recent Arabic designation of this territory. On the basis of a recently published text it is evident that the ruins of Ras Shamra are the remnants of the mighty Phoenician metropolis Ugarit, which reached the height of importance in the 14th and 13th centuries B.C.E. It is likely that most of the Ras Shamra findings date back to this period, although some of them are considerably older.

The decline of Ras Shamra, which was built upon the debris of earlier settlements, began early in the 13th century, and the city was finally destroyed at the end of the same century.

Ras Shamra research is still in its first stages, but much hope can be laid upon the future results of this growing branch of Semitic archaeology, which are bound to shed additional light upon Biblical research. Besides the above-mentioned names of deities, found in the Bible, Professor Virolleaud reports now (*Revue des Etudes Juives*, Oct./Dec. 1933) the occurrence of Terach, the name of Abraham's father, in an as yet unpublished text.

There are today, as at the time of the discovery of the Babylonian similarities to the Old Testament, scholars who—as their Pan-Babylonian colleagues of a few years ago, who wanted to trace the origin of the Bible to Babel—exaggerate the significance of the Ras Shamra findings by claiming this newly discovered culture as the most important factor in the development of the Bible.

Notwithstanding certain similarities, every comparison of the Bible, provided it is not motivated by anti-Semitism, as in the cast of Friederich Delitash and a few other German Bible critics, clearly shows the singularity and uniqueness of the Bible and the greatness of Jewish monotheism, which in a world of idolatry and moral corruption in all forms, proclaimed for the first time the belief in the Only God of justice and love, who cannot and must not be pictured, and who requires of man neither sacrifices nor elaborate worship but solely "to do justice, and to love mercy, and to walk humbly with thy God".

A Year in the Theatre

(Continued from page 319)

of the war, he served as a physician in various German factory towns. It was then that he was converted to the cause of the workers. Participating in the famous Kapp putsch, he was captured and for several days waited for a Fascist firing squad to carry out the sentence of death passed upon him. He is now

an avowed Communist and resides in Moscow.

His play, "Sailors of Cattaro," in 1931 shared the Kleist Prize, the German equivalent of our Pulitzer Prize. A drama dealing with birth control, and advocating legal abortion, "Cyankali," is one of his most famous. His latest plays are "Doctor Mamloch," which dramatizes the plight of the German intelligentsia under the oppression of Hitler, and "Floridsdorf," which is based upon the uprising of Socialist workers in Vienna in 1934. The former has been shown in Warsaw and Vienna and is on the tentative 1934-35 production program of the Theatre Union; the latter will have its premiere in Moscow this year.

The Theatre Union's successor to "The Sailors of Cattaro" is "Black Pit," the work of Albert Maltz. It is the 27-year-old author's third produced play; the first and second were "Peace on Earth" and "Merry-Go-Round" in collaboration with George Sklar. The former was a bitter attack on war and munitions' profits; the latter, a satirical expose of New York police methods under Tammany Hall administration.

Maltz, a handsome, quiet-mannered young man, has always believed in the social drama. His first play, written at the age of eighteen, concerned itself with the sins of the American penal system. He believes that the life of the American worker has never really been touched in the theatre and that it offers the playwright stirring and fresh material. "Great drama," he says, "can come

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The Agitation for Calendar Reform

By ISAAC ROSENGARTEN



HERE is unfortunately too large a number of our fellow-Jews unacquainted with the developments of the movement for calendar reform, its dangers to Jewish welfare, and the tremendous handicaps to the observance of the Jewish religion which would result from its adoption. The seriousness of this problem will be less minimized by the phlegmatic in our midst when it becomes generally known that there is now a more concerted effort than ever for the objectionable kind of reform on the part of men likely to have considerable influence with governments.

It is plain that the 12-month plan, notwithstanding the irremovable objections on the part of Jews and Seventh-Day Adventists to its blank day feature, will meet with considerably less opposition than did the 13-month plan, especially in view of the fact that many former advocates of the 13-month calendar have now gone over to the 12-month plan. Their fundamental concern seems to be the desire for the perpetual-fixed calendar in which each day of any month would always fall on a definite day of the week, and this is to be accomplished by dropping the last day of the year and two days of every leap year from among the days of the week, thereby shifting the weekly day of rest to a different day of the week every year. Consequently, the observers of the traditional Biblical Sabbath would suffer hardships and additional handicaps against their economic, religious and civic welfare. Under the five-day work week, which is spreading in all industries, unions will compel resting on Saturday and Sunday; consequently, Jews, Seventh Day Adventists and Seventh Day Baptists, as well as others attaching sanctity to the traditional day of rest, will have only 3½ to four days a week in which to earn a livelihood. Moreover, parents will be fined or imprisoned, as has happened on the Continent, for not sending their children to school when the Sabbath occurs in the middle of the week; and even if special provisions were made for exemptions from attendance, chil-

dren will, nevertheless, lose one day's instruction every week. And in those years in which the Sabbath falls on an election day in democratic countries, Sabbath observers will practically be disfranchised, since they would not cast ballots on the Sabbath. Such reform would be all the more deplorable in view of the possibility of obtaining, by various other methods, almost all the advantages of calendar reform sought by the advocates of the blank day device. Hence, the great necessity for vigilance and cooperation on the part of all who would preserve Sabbath observance.

The October issue of the *Journal of Calendar Reform* (a monthly published for more than four years) reports that a poll of 1200 leading American clergymen, undertaken by the United Press for the Federal Council of Churches and for the information of the Universal Council, "showed them favoring calendar reform by a vote of 9 to 1, and preferring the 12-month equal-quarter plan, as compared with the 13-month plan, by about 7 to 1; at the world congress of churches (Universal Christian Council) meeting in Fano, Denmark, last August, a resolution sponsored by Dr. S. Parkes Cadman for the American churches, and by the Bishop of Chichester for the Church of England, was unanimously adopted pledging the churches to cooperate in calendar reform so that the festival of Easter should be definitely stabilized on a fixed date (in a perpetual calendar) on the condition that it should always fall on a Sunday; and that the churches be asked to inform their respective governments of the proposals adopted in this resolution, and request that these church interests be considered in connection with the steps to be taken by the governments for the preparation of the reform of the calendar, and that these decisions be submitted to the League of Nations with a similar request."

This journal also states that the adoption by the Episcopal General Convention of a comprehensive resolution (under the forceful leadership of Bishop Wm. T. Manning of New

York in the House of Bishops, and of Dr. Frederick S. Fleming, Rector of Old Trinity Church, New York in the House of Deputies), in favor of calendar reform and the stabilization of Easter, marks the formal entry of the American churches into the world-wide campaign for a long-delayed revision of the Gregorian Calendar. This resolution pointed out that "the unity of the Christian Church directly involves a uniform calendar as desired by our brethren of the Eastern Orthodox Church, as well as by other large bodies of Christians. . . . Therefore, with the understanding that all the great historic Christian communities are favorable to the proposed changes, the General Convention of the Protestant Episcopal Church approves the definite stabilization of Easter on April 8th in a reformed calendar of 12 months with equal quarters."

Following the adoption of the above resolution, Bishop Manning said: "In the world movement for calendar reform, the solid approval of the churches and their active participation and leadership should encourage governments to move as rapidly as possible toward the actual legislative enactment of the new calendar . . . and the unified support of the churches will make the task of international legislation easier."

The *Journal* reports similar support of the 12-month calendar sponsored by the World Calendar Association, on the part of the Lutheran and Presbyterian denominations.

The *Journal* further points out that as between the two major plans of revision, the 12-month one is favored in this country for moderation and reasonableness in calendar reform; that the State Department has undertaken to clear the way for unimpeded American participation in international action on the subject whenever other leading nations are ready; that a decided majority preference was similarly shown in a questionnaire issued by the British Parliamentary convention on Calendar Reform and by a general list of representative Englishmen; that Italy, Sweden, Holland, Belgium, and Swit-

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The Centenary of a Great Musician

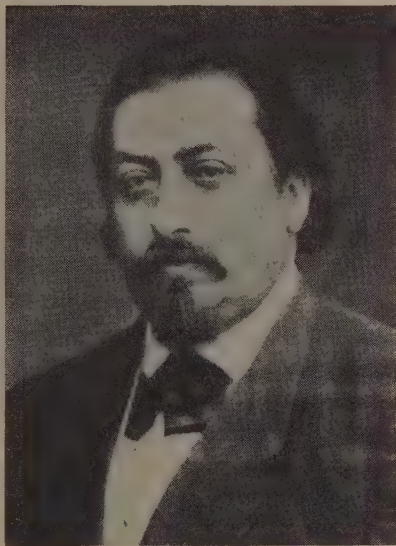
By HAYNES A. GILBERT

ONE hundred years ago, Henri Wieniawski was born in obscurity in a comparatively small city of Poland. Today, his name shines so luminously in musical history that, on the occasion of his hundredth birthday, festivals and concerts throughout all of Europe—and particularly in Austria and Poland—will do honor to his memory.

If Wieniawski had been nothing more than a great violinist, we would today not be celebrating the centenary of his birth. Today we honor Wieniawski because his compositions for violin are performed by all those who hold fiddle and bow, and loved by all those who admire the literature for the violin. His two concerti, his dazzling virtuoso pieces, his brilliant fantasias are frequent visitors to violin programs. The meagre literature that exists for the violin would have been much poorer, indeed, if this Polish Jew had not turned to music as an expression.

He revealed so much talent for musical expression that it was decided by his parents that he should turn to music as a vocation. His father, a physician, keenly appreciated art, and did everything in his power to encourage and develop the all-too-apparent talents of his child. At the age of eight, Henri was sent to Paris to study at the Conservatory under Massart, and his progress was so swift that, in two years, he won the first prize for violin-playing and was pronounced ready to begin his artistic career!

Fortunately, Wieniawski's parents were sufficiently wise to realize that Henri was yet too young and tender to launch himself upon such a career and that—notwithstanding the phenomenal success he achieved as a prodigy during his first concert-tour—he required, as yet, more study before he could hope to attain full stature as an artist. As a result, Henri returned to Paris and once again applied himself with his customary diligence and passion to the study of music. But Henri was one of those rare musicians who seemed to be born with an instinct for play-



Henri Wieniawski

ing upon the violin. He seemed to learn his lessons more rapidly than his teacher could impart them to him; he seemed to know everything intuitively, as though his knowledge came "from the stars, ready-made." In his fifteenth year, therefore, he was frankly told by his teachers that there was nothing more they could teach him. He was in full command of his technique; and he possessed a sensitivity and refinement in his playing which made it emphatically clear that he was a born artist.

His road—it was to curve halfway round the world—was thereafter one of triumph: wherever he came to play he was acclaimed as an incomparable genius of the violin. In 1860 he was appointed solo violinist to the Emperor of Russia—notwithstanding the fact that he was a Jew, and honors were few and far between which the Emperor of Russia bestowed upon Jews. For twelve years, Wieniawski held this position with distinction. They were the happiest years of his life. It was this prolonged sojourn in Russia which brought him in contact with its folk-music—which he was to make into dazzling transcriptions for the violin. These transcriptions, as well as his original works for the violin, were to bring Wieniawski an enor-

mous reputation as one of the gifted composers of the time.

In 1872 Anton Rubinstein, the great Russian pianist, induced Wieniawski to accompany him on a concert-tour through America. From one coast of America to the other praises of their incomparable art echoed and re-echoed. America had never before heard such sonata performances.

Upon his return to Europe, Wieniawski assumed a pedagogical position in Brussels. But pedagogy soon proved to be too tame an occupation for an artist who had known the adulation of an entire world. The concert-stage once again called to him, and he heeded its call with another extensive tour.

Unfortunately, ill-health was to mar the glory that awaited his art. In Berlin, at one concert, he proved to be so ill that, in the middle of a concerto, he was seized by an attack which made him stop short. Joseph Joachim, who happened to be in the audience, mounted the platform and—in deference to a great artist—continued the program where Wieniawski had left off.

That was the beginning of the end for Wieniawski. His illness became more and more acute until, broken in health and spirit, he made his way to Russia—to see once again the country where he had spent so many happy years. He reached Odessa, and then collapsed. His sick body was brought to Moscow and then—permitted by destiny to catch one more glimpse of the city he loved more than any other in the world—he died on March 2, 1880, at the premature age of 45.

It is not essential to dwell in too great detail upon Henri Wieniawski the violinist. The art of the interpreter is, after all, an ephemeral one, interred with the bones.

For us it is of much greater interest to consider Wieniawski the composer. It is quite true that he was not one of the immortal creators in musical history; his name cannot be linked with other composers like Bach, Beethoven, Mozart, or Brahms, who have composed music for the

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Lag B'Omer At Meron

By MORDECAI H. LEWITTES



TRADITION, which has so glorified Rabbi Simeon bar Yochai, states that he died on Lag B'Omer, the 18th of Iyyar, at Meron in Upper Galilee. On the very day of his death he had completed the Zohar, the cornerstone of the Kabbalah, his soul taking its departure at mention of the word "Life." Immediately, a brilliant pillar of fire entered his death-room, and encircled his bed. When it departed a voice was heard saying, "Come, go up, and assemble at the Hilula (wedding feast) of Simeon bar Yochai." Wedding it was, for worlds must have been harmoniously united at the death of this great rabbi! Thus, for many centuries pious Jews have gathered at Rabbi Simeon's grave in Meron on Lag B'Omer to celebrate the Hilula with prayer, with song, and with dance.

FROM the appearance of those who sat in the bus that took us from Jerusalem to Meron, the "Old-Men's Home" had declared a general furlough for its inmates. A revolution almost broke out when the chauffeur made the mistake of seating one old lady between two men. But the unescorted wives were then placed together, and the impending catastrophe averted. Five minutes later the chauffeur stopped for gas; when he returned he discovered to his great surprise that the bus had been transformed into a restaurant. Jam, eggs, bread, cheese, schnapps, had all suddenly made their appearance. "Le-Chayim," loud blessings, and "Amen" were heard on all sides.

"I can't eat before I've washed and made a Brochah," said one old man to his wife, pushing away a piece of bread and butter that had been given him.

"Who's watching you? Eat!" said his wife in an imperious voice, which the old man knew better than to disobey.

When the last remnants of the food had disappeared from sight, except



A Lag B'Omer celebration in Palestine.

for a few reminders on the floor and face, my neighbor, a gentleman about ninety years young, opened with song.

"Reb Yid!" asked a woman in front of us. "Must you sing?"

"Yiddene," he answered, "old people should stay at home. We're going to Meron. Sing, Yiddene, sing. We're going to Meron!"

He then began to sing, with even more enthusiasm, a tune without words. Words seem to intrude on the holiness of a melody. He placed his hand to his ear to test the sound. "And he heard that it was good."

Palestine's beautiful hills and valleys did not interest these people, who were only anxious to stop in Shechem, Tiberias, and Safed to visit holy graves.

The road from Safed to Meron was crowded with automobiles. One old man reminisced how thirty years ago this same road was filled with a gay holiday crowd on donkeys, horses, camels, and wagons. The scenery was exceptional even for Palestine. Behind Meron towered the two peaks of Palestine's highest mountain, Azmon, looking very much like the humps of a camel. Opposite us was Mt. Canaan, the white houses of Safed nestling on its slope. In between the mountains wound Wady Meron.

My first impression of Meron was that I had come to a country fair rather than to a pilgrimage. The synagogue built over the graves of

Rabbi Simeon and his son was filled with people crying, "Candles!" "Alms!" "Candles!" while outside peddlers shouted "Gazus," "Candies," "Oranges," "Tea." In all corners of the synagogue sat, stood, lay, and sprawled Sephardic Jews who had spread out on the floor blankets, food, and baskets. Some slept, some read from the book of Psalms, some wept. One woman gave suck to her baby, while trying to calm three or four other children whom she had brought along with her. Next to her

a venerable Sephardic Jew smoked a narghilla, a water pipe six or seven feet long. There were many side rooms in the synagogue and in the courtyard, damp and dirty, where similar scenes greeted one. Many of these people had slept here in this manner for three or four days. The filth was indescribable, and one began to understand why several rabbinical authorities had objected to the celebration.

Over the two graves, Rabbi Simeon's in the corner, and his son's in the center under a round dome, were two large stone monuments. Thousands of candles had been lit on both monuments until they looked like veritable altars of fire. Rabbi Simeon's tomb contained a small hole into which people threw "zet-telich"—slips of paper on which were written petitions for health and wisdom.

On every side one was besieged with appeals for alms. The King of Schnorrers was there with all his ministers plenipotentiary from Haifa, Tiberias, Safed, and Jerusalem. "A donation for a bride's dowry!" he shouted. "A donation for a bride's dowry!"

"Pardon me," said one visitor. "Six months ago I gave you money in Jerusalem for the same cause. Are you marrying off another daughter now?"

"My dear friend," answered the King of Schnorrers, "it is the same

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Palestinian Life Shown in Murals

show the abundance and fertility that organized labor has already created and will create.

Men and women pioneers are shown at work in the banana plantations, orange groves, vineyards, and cornfields of the Emek Valley during the in-gathering season.

Two vertical flanking panels deal with ancient elements remaining in Palestine, and the new spirit of the land today. The first shows the old city of Tiberias, from which a group of Chassidim are emerging in their traditional garb, dancing with the Holy Scroll. This leads to the Wailing Wall; through the arches one catches a glimpse of the old city of Safed. At the bottom, to the left, the children of the Yeshiva sit at their studies, subject to traditional methods of education.

To the right a motley crowd passes through the narrow arched streets of the old city of Jerusalem.

The other vertical panel shows, in the upper left-hand corner, the city of Haifa with its new port. To the right is Mt. Scopus, with the Hebrew University, and below may be seen the Haifa Technicum. Two mains from the Ruttenberg Electric Works lead directly to the young worker who is the center of the panel and from whom all forces seem to radiate. Other workers are shown, as well as a suggestion of Tel Aviv's modern architecture.



Miss Nimtzowitz attended the new York School of Fine and Applied Art and was graduated from the Master Institute of the Roerich Museum in 1931.

Later she became instructor of fine arts at the Master Institute. She has painted in New York, New Mexico, and New England, and has spent time abroad in the art centers of Europe and Palestine; she has exhibited in most of these places.

The Society for the Advancement or Judaism represents the liberal wing of the Conservative movement in American Judaism. It was founded in 1922 by Dr. Mordecai M. Kaplan of the Jewish Theological Seminary of America.



THE first mural paintings depicting Palestinian life today were unveiled May 19 in the synagogue of the Society for the Advancement of Judaism, in New York City. "Modern Palestine" is the name given to the series, which consists of three large panels painted in oil on canvas by the young American artist, Gemima Nimtzowitz, who has recently returned from an eight months' stay in the Holy Land.

The contrast between ancient Jewish life and modern Zionist activity is the theme of the panels, which cover more than 180 square feet. The long central painting deals with present day agricultural aspects of Palestine. The attempt is made to

14th Quinquennial Convention

Delegates Change Order's Constitution and Take Action on Many Vital Problems of Jewish Life at Brilliant Washington Conclave

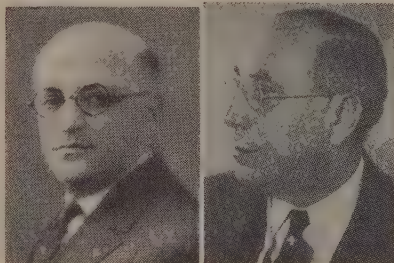
By EDWARD E. GRUSD

THE need for revising the machinery of B'nai B'rith to make it operate more effectively in a changing world was perhaps the keynote of the Order's 14th Quinquennial Convention, held at the Willard Hotel, Washington, D. C., from Saturday night, May 4, to Thursday morning, May 9.

On the convention floor, in committee meetings, and in private discussions and caucuses, the delegates were concerned with an investigation of up-to-the-minute Jewish problems and how to tackle them in accordance with modern technique. In an organization as old as ours, there is always the danger that outworn traditions may become stumbling blocks in the path of progress. On numerous occasions the writer heard delegates exclaim, both on the convention floor and off it: "This isn't the 19th century; we have to meet 1935 needs!" It is a tribute to the vitality of the B'nai B'rith spirit that action was taken to meet some of those needs, and that healthy discussion prevailed which will ultimately lead to action in meeting others.

President Alfred M. Cohen best expressed the spirit of the Convention in the opening sentence of his remarks introducing the principal speaker at the Convention banquet: "Every B'nai B'rith Convention," he declared, "may be regarded as a consecration of its members to the tasks which B'nai B'rith assumes. No selfish purpose has a place in our deliberations."

THANKS to the indefatigable efforts of the local committees, headed by Brother Harry Viner (would that space permitted a personal tribute to all who worked!) the physical arrangements for the Convention clicked excellently. The social affairs were brilliant, and the Convention banquet was an unforgettable triumph. The other affairs included luncheons, a sight-seeing trip through Washington and to Mount Vernon,



Left: Harry K. Wolff, of San Francisco, who was chosen Chief Justice of the Order's Court of Appeals at the 14th Quinquennial Convention. Right: Joseph W. Salus, Philadelphia, the only newly-elected member of the Executive Committee; he represents District No. 3.

a get-together party at the Jewish Community Center, and an informal reception.

The most important and interesting actions taken by the delegates were as follows:

1. The Executive Committee of the Order was instructed to establish permanent B'nai B'rith headquarters in Washington, D. C., as soon as it is convenient and practicable, but not later than by the time the next Convention is held. Heretofore, the Constitution prescribed that the Order's headquarters were to be wherever the President resided, but in accordance with the above amendment they will remain in the Nation's Capital permanently, regardless of where future presidents may happen to live. Proponents of this measure stressed the fact that B'nai B'rith headquarters should be where the overwhelming majority of the Jews of America are, that is to say, on the Eastern seaboard, and that today, with threats to Jewish life existing in many lands, B'nai B'rith should be in Washington, where official representatives of practically every government on earth may be conveniently and immediately seen when occasion demands.

2. Conventions of the Order will take place, and new officers will be elected, every three years instead of

every five years. It was felt that a general convocation of representatives of B'nai B'rith is needed more frequently in these days of speed and rapidly moving events, especially in Jewish life. The next Convention will therefore be held in 1938.

3. The name of the Constitution Grand Lodge was changed to "Supreme Lodge B'nai B'rith". It was felt that this term is more expressive and definitive than the other.

4. Women's auxiliary lodges and districts were officially recognized for the first time, and encouraged to expand and develop as material aid to the Order. The splendid accomplishments of B'nai B'rith women, of whom there are today 10,000 organized into 100 auxiliaries in five Districts, were lauded.

5. The Order will be incorporated under the laws of the District of Columbia in the very near future.

6. The B'nai B'rith Hillel Foundations will be incorporated under the same laws.

7. The Hillel Foundation Commission set-up was altered. Whereas before it had consisted of the President and Secretary of the Order and fifteen others—five appointed by the President with the ratification of the Executive Committee, one for each of the seven American Districts, and three others selected by these fourteen—henceforth it will have only fifteen members in all: The President and Secretary of the Order, one from each American District, three selected by these nine, and three appointed by the President.

8. Heretofore, no part of the per capita tax was assigned to the B'nai B'rith Hillel Foundations, their entire support having been on the basis of specific fund-raising campaigns throughout the United States as well as participation in Jewish Federation drives. The delegates voted, however, that henceforth the Foundations are to receive part of their support out of the Order's general fund and revenue resulting from the per capita tax.

B'nai B'rith Pays Tribute to the Unknown Soldier



Two scenes taken at Arlington Cemetery, showing President Cohen and the Executive Committee taking part in the impressive exercises at the Tomb of the Unknown Soldier.

ON that consecrated knoll in Arlington National Cemetery, across the Potomac from and overlooking the U. S. Capitol, the Washington Monument, and the Lincoln Memorial, wherein rests the remains of the nation's Unknown Soldier, the 14th Quinquennial Convention of B'nai B'rith paused on Sunday afternoon, May 5th, to pay its solemn tribute at that Tomb which symbolizes the last full measure of devotion of those defenders of the nation who made the Supreme Sacrifice. Amidst a setting of awe-inspiring dignity, the Hon. Alfred M. Cohen, President of B'nai B'rith, laid a wreath upon the Tomb of the Unknown Soldier, with the officers and Executive Committee of the Order standing behind, heads uncovered and bowed.

Hundreds of delegates and guests were in attendance at these ceremonies, which were most impressive. At the appointed hour the military guard of honor designated by the Secretary of War relieved the lone soldier who "walks post" at the Tomb, and stood at "attention"; the

color guard of ladies in uniform from the Auxiliary of Washington Post No. 58 of the Jewish War Veterans of the United States, each holding aloft the flag of one of the allied nations, lined up to form a lane through which, at the trumpeter's signal, President Cohen, escorted by Maj. Ivy A. Pelzman, Med. Corp. Res. of the U. S. Army, and Lt. Morris Weinstock, U. S. N. R. and the color guards of Washington Post No. 58, Jewish War Veterans of the United States, and followed by the members of the Executive Committee, marched from the Arlington Memorial Amphitheater to a position in front of the Tomb of the Unknown Soldier.

After placing the Wreath, a Memorial Plaque to be placed in the Museum as a permanent tribute to the Unknown Soldier was dedicated with these words from President Cohen,

"Mr. Williams:

"Only God knows whose mortal remains are entombed within the narrow confines of this spot of sacred soil. No human being knows

from what rank of life he came or what was his creed or his color. Nor does it matter. Death levels all distinctions.

*"There is no great and no small.
To the soul that maketh all.*

"But this we know: The dust buried here once was the frame of a soldier who for his country's sake gave the last full measure of devotion. In tribute to his loyalty, B'nai B'rith's far-flung membership lays upon his tomb this wreath of laurel; deposits with you this placque of bronze and bids me fervently say: "May his soul rest in peace".

Responding on behalf of the War Department, La Mont A. Williams said: "Mr. Cohen, for the Unknown Soldier, in the name of the United States, I accept this splendid token of affection from your great organization."

Argo Lodge No. 413 of Washington, D. C., arranged this unforgettable ceremony through its committee, composed of Brothers Dr. Ivy A. Pelzman, Edward Rosenblum and David Wiener.

9. The problem of altering the present boundaries of American District Grand Lodges was thoroughly dissected. Maps presenting in detail five redistricting plans were studied and discussed, but it was felt that such study and discussion were insufficient, in view of the vexing problems involved. The Executive Committee was therefore instructed to make a complete survey of the need for redistricting, and if such a

need should be found to exist, it (the Executive Committee) shall have authority to make the proper changes—but only with the consent of the Districts involved.

10. The work of the Hillel Foundations, A. Z. A., Anti-Defamation League, B'nai B'rith Social Service Bureau at the Mayo Clinic, and the Washington Bureau, was not only officially approved, but highly commended and ordered to continue and

even to expand where possible. Early in the Convention, it was voted to enlarge the scope and importance of the Washington Bureau, headed by Brother Maurice D. Rosenberg, but since the Order's National Office is ultimately to be established in the Nation's Capital, the status of the Washington Bureau, after that move will have been made, is not yet entirely clear. Probably it will func-

tion as a direct part of the National Office.

11. After discussing the history of the Joint Council of B'nai B'rith, the American Jewish Congress, and the American Jewish Committee, the delegates expressed regret at the failure of those bodies to act in unison and harmony on all matters of moment, and recommended "that further effort be made by the President and incoming Executive Committee to create unity and to enlarge the scope of the Joint Council".

12. It was decided to continue the efforts made by the Order and its Anti-Defamation League toward fostering good will between religious groups.

13. The delegates approved a recommendation suggesting that Committees on Unjust Discrimination be set up in every important city in the country to cope with the problem of anti-Semitism in employment and industry.

14. An Anti-Defamation League office, with a paid executive secretary, will be set up in Canada, to handle all cases of defamation throughout that Dominion. A sum equal to that paid by B'nai B'rith members in Canada to the Order's Emergency Relief Fund will be transmitted by the Executive Committee to the Canadian Anti-Defamation League Office to help finance it.

15. The Convention recommended the continuation of Americanization work until all Jews in the United States are citizens, and urged every B'nai B'rith lodge to carry on the work where no other agency now exists for that purpose, and to cooperate with those that do exist.

16. The Convention declared itself to be "gratified by the policies of the Order" with reference to its handling of the German situation, and commended "the lofty quality of statesmanship, patience, and sound policy of action" on the part of the Order's leaders. By an enthusiastic unanimous vote, it expressed its fervent admiration for President Cohen, specifically approving his efforts at the London Conference to Aid German Jewry, his meeting with B'nai B'rith leaders of Europe at Amsterdam, and his direction of the Order's cooperation with James G. MacDonald, League of Nations High Commissioner for German Refugees.

AFTER registration, which began Saturday evening, the Convention was called to Order Sunday morning by President Cohen. Rabbi

Abram Simon of Washington said the invocation. Addresses of welcome were delivered by William A. Roberts, Peoples Counsel of the District of Columbia; Alfred L. Bennett, president of Argo Lodge; and Abe Shefferman, president of District No. 5. Because of a brief illness, Judge I. M. Golden, First Vice President of the Order, did not arrive in Washington in time to respond to these welcomes, as had been scheduled, and Henry Monsky, Member of the Executive Committee from District No. 6, did so in his stead.

The reading of the President's Message, by President Cohen, evoked an ovation such as this writer had rarely before witnessed. Delegates stood and applauded for five minutes.

The President, in the most inspiring language, reported exhaustively on practically every activity of the Order during the last five years. He was able to do so in such a thorough fashion largely because he, personally, was so intimately acquainted with everything that was done at National Headquarters. Unlike the heads of certain organizations, who depend largely upon their staffs for the actual administration of their offices, President Cohen devoted practically full-time to the Order's business during the last five years. His Message was therefore more than a mere compilation from records.

He gave a complete summary of B'nai B'rith's work in connection with the German situation; the Washington Bureau; the Good Will movement; efforts of the Order leading toward unity in Israel; the B'nai B'rith Mexican Bureau; Americanization; the Hillel Foundations and A. Z. A.; the Anti-Defamation League; the B'nai B'rith Magazine; Mayo Clinic; Emergency Relief; World War orphans; philanthropy; women's auxiliaries; personal service of the National Office; and miscellaneous other matters.

He recommended that the Order should renew its efforts to enlist the cooperation of leading Jewish organizations in an attempt to cope with the growing discrimination against Jews in employment; that the Order do everything in its power to enlarge the scope of the Joint Council; that the social service Bureau at the Mayo Clinic be continued; and that women's auxiliaries and women's Districts be officially recognized.

"Throughout the world B'nai B'rith summons the Jew," the President's Message concluded. "What an organization it is, seeing that its only pur-

pose is the promotion of the highest interests of the Jew and humanity!"

MONDAY morning's session was featured by the Secretary's report and the report of the Chairman of the Anti-Defamation League.

Dr. Rubinow's report was, as he admitted in it, "important rather than interesting"; it dealt solidly with the condition of the Order's financial situation, and membership mentioning only very briefly the Order's outstanding activities. The burden of the statistics was to the effect that both in income and membership B'nai B'rith, after a sharp crisis during 1931, 1932, and 1933, recovered rapidly during 1934, and at present is in a very healthy condition.

"There were moments," he said "especially toward the end of 1932 and the beginning of 1933—perhaps the zero hour in contemporary American history—when the problem appeared almost insoluble, when the very existence of the Order appeared to be at stake. We are here to testify that that danger has passed."

The Secretary's report disclosed that the Order's membership throughout the world is today approximately 67,000 or 7000 less than in 1930. However, there are now 627 B'nai B'rith lodges in thirty countries, or 25 more than in 1930.

Sigmund Livingston's brilliant report on the B'nai B'rith Anti-Defamation League, of which he is the founder and which he has chairmaned since its beginning in 1913, was received with a storm of applause. It very effectively reviewed anti-Semitism in America, its causes and effects.

"We have fought every movement of this kind with all of our resources," he declared. "We fought the same not only because Jewry was directly interested, but also because, by the entire scheme by which the public mind of America was attempted to be poisoned by calumny and false accusations and by the play upon prejudice, they were stabbing the very heart of Americanism and violating the most sacred traditions of our country."

Brother Livingston demanded that anti-Semitism be recognized as a social reality requiring realistic treatment, and assured the delegates that the Anti-Defamation League was attempting such treatment.

"America has never permitted injustice to prevail!" was his conclusion.

The rest of the second day's ses-

sions was featured by reports. Dr. A. L. Sachar, National Director, reported on the B'nai B'rith Hillel Foundations; Sam Beber, President of the Supreme Advisory Council, on A. Z. A.; Sidney G. Kusworm, Chairman, on Americanization and Incorporation of the Order; Maurice D. Rosenberg, Representative, on the Washington Bureau; E. J. Schanfarber, Chairman, on Constitution and Laws; and Richard E. Gutstadt, Director and Secretary, on the specific work of the Anti-Defamation League.

Judge Golden and Joseph Herbach created a wave of enthusiasm during the afternoon. Judge Golden presented President Cohen with a handsome leather "Book of Felicitations", which consisted of the signatures of every Ben B'rith in the United States and Canada who had brought one or more new members into the Order in honor of the President's 75th birthday last autumn. These signatures were collected by the National Campaign Committee, through the individual lodges, and bound into a huge volume. Signatures of the member-getters were written in by lodges; some of the smaller groups needing only one page in the book, larger lodges requiring many pages. Judge Golden presented this book to the President with impressive and feeling remarks.

Brother Herbach, who had served as National Campaign Chairman in the Membership Drive, read the report of the Campaign, which added more than 13,000 new members to the rolls of the Order. Later in the Convention, \$10,000 a year was appropriated for membership expansion and conservation.

Since May 6 was the 25th anniversary of the succession to the throne of England of King George V, a resolution of felicitation, proposed by Brother M. Gordon Liverman, president of the British District and European Committee, and the only delegate present from across the seas, was unanimously passed.

At 8 p. m. the historic Convention Banquet began. Five hundred persons were present in a brilliant assemblage. President Cohen was toastmaster, and Hon. Joseph W. Byrns, Speaker of the United States House of Representatives, was guest of honor and principal speaker. Several U. S. Congressmen and other notables were present. Judge Golden preceded the main speaker.

"I do not know what the future of this country is going to be," he said. "But one thing I do know.

Whatever sacrifices may be called for, however severe, however hard, however costly, however burdensome, we Jews will do our full, wholehearted share."

Speaker Byrns's address and his introduction by President Cohen were broadcast over a national hook-up through the courtesy of the National Broadcasting Company.

In his brief introduction, President Cohen crystallized the aims and purposes of B'nai B'rith. Referring to the Jews in Germany, he said:

"The contrast of our condition to theirs becomes more striking as I now look at the gentleman who sits at my side. Imagine one occupying a relative position in the present German government, seated among Jews as their guest and chosen speaker."

The Speaker of the House of Representatives delivered a magnificent address on the contribution of the Jews to America. Beginning with the Jewish participation in the discovery of America, he traced Jewish achievements down to the present day.

"I have been for a long time familiar with the work and purposes of your great Order," he said, "and I hope that the people not only of America but of the entire world will come to respect you for the great work which you are doing and which deserves the fullest approval and endorsement of all our people. As present Speaker of the House of Representatives I join in these sentiments sincerely and truly, for I am well aware that the provincialism of prejudice between races is a stumbling block in the path of civilization, as prejudice of any kind is a heavy handicap to Democracy. You should be proud of the fact that this great organization (of yours) has had and will continue to have an important part in the development of our country through its good influences toward shaping the lives and character of our people, and attaining the ideals for which America stands. In honestly fulfilling the ideals of B'nai B'rith you will be making yourself and others good American citizens." At the conclusion of his address a letter from President Roosevelt, warmly greeting the convention, was read.

ON Tuesday, reports of Convention committees were continued, including a comprehensive account of the Wider Scope, by Brother Louis J. Borinstein, Chairman; the Leo N.

Levi Memorial Hospital, by Brother A. B. Frey, its president; and the National Jewish Hospital, by Brother Milton L. Anfenger. A highlight of the day was an address on "B'nai B'rith in Europe", by Brother Liverman.

"Despite all wild allegations to the contrary, B'nai B'rith functions in Europe quite openly, working frankly and freely with the full responsibility and sympathetic recognition of the government of each nation in which it functions," he said. "In regard to Germany I regret to say that the ruthless discrimination against the Jewish people still dominates the scene. There never was a time when an organization such as ours was more needed."

Need for a national program of Jewish Social Welfare, and for an organized relationship between national Jewish agencies and the communities they appeal to for support, was stressed by Ira M. Younker, vice-president of the National Council of Jewish Federations and Welfare Funds, who addressed the Convention. He deplored the rivalry in local Jewish communities between local and national Jewish appeals, and urged that "the principle of cooperative unity as it exists in local communities through federations and welfare funds be extended to become a national principle in Jewish welfare."

"Even before the National Council was formed," he declared, "B'nai B'rith recognized the need for coordinated Jewish welfare and acted to stimulate the formation of welfare funds and federations in local communities."

So great was the volume of Convention business on Tuesday, that the delegates voted to hold an evening session, which lasted until nearly midnight. It was featured by a hot debate which resulted in the Order's determination to continue its philanthropic activities.

A motion that B'nai B'rith gradually reduce its subventions to philanthropic institutions so that such aid should be entirely withdrawn by the next Convention, was lost.

During the debate it was pointed out by Sam Beber of Omaha, Fred Bernstein of Chicago, Ben M. Achtenberg of Kansas City, and other champions of the motion, that changing times require a changing emphasis in the Order's activities. Whereas, yesterday the paramount need of

(Continued on page 338)



The PRESIDENT'S PAGE

THE Fourteenth Quinquennial Convention of B'nai B'rith is now part of Jewish history. What was done and in part what was said are told in another section of the MAGAZINE by its associate editor, Edward E. Grusd, who has rare talent in that direction, as was evidenced by the thanks of the daily press to him for faithfully providing an hour by hour story of what the Convention was doing. With approval and appreciation I refer my readers to Mr. Grusd's running account of the proceedings. However, giving full credit to that gentleman for his undoubted ability to chronicle the transpirings of the Convention, there must be lacking in any report of them some things which transcend the power of words to express. There was an atmosphere hovering over all the sessions which no pen, however brilliant, could describe. There prevailed a fine admixture of solemnity and animation. There was plenty of life, yet from first to last not an angry word was uttered. In that respect the Convention was uniquely exemplary. It was a gathering of Jews at their very best. This good behavior helped mightily in many ways. All the sessions had full programs. Not a single item in any of them went by default. No action was taken before it had been fully considered. No delegate felt that he had been deprived of his right to express himself, therefore every conclusion reached was accepted as the deliberate judgment of what the delegates deemed best in a given situation. Patience sat enthroned. One day's sessions lasted from ten in the morning till midnight, with brief recesses, and the last day's proceedings began at nine in the morning and with two short recesses continued until two o'clock the following morning. The election of officers took place within the final

hour. There was a larger attendance of visitors than at any time during the entire Convention. There was no sign of tiredness, or exhaustion, or inclination to have it over with. The delegates had come to discharge a solemn duty and they remained to fully acquit themselves of it.

Few, if any, Jewish Conventions ever received the quantity or quality of press attention as the one just held.

The *Jewish Daily Bulletin*, with special correspondents on the spot, gave pages to reports of the proceedings and editorially said:

"At no Jewish gathering in America have problems of American Jewry been so thoroughly discussed as at this Convention. While other central Jewish organizations usually spend most of the time in their Conventions in discussing problems of Jewry abroad, the B'nai B'rith meeting is devoted almost entirely to the problems of Jews in America. The present Convention of the B'nai B'rith, judged by the proceedings of the first two days, is the most serious and most constructive gathering which American Jewry has had this year. It is high time that other Jewish organizations followed the example of the B'nai B'rith and concentrated less on publicity and more on actual work."

Later the *Bulletin* said editorially:

"Although the 'Protocols' trial in Berne occupied much attention, the B'nai B'rith convention in Washington and the decision of the Soviet Government to admit 4,500 foreign Jews into Biro-Bidjan, were the outstanding events in Jewish life this week."

The *American Hebrew* was represented by its Washington correspondent, who over his signature gave a very full and graphic account of the sessions. Editorially the *American Hebrew* said:

"The sessions of the Constitution Grand Lodge of B'nai B'rith in Washington focused attention once more upon the dignified, democratic and indefatigable work of that organization. Steadfastly B'nai B'rith confronts conditions and stands as a forthright organization representative of American Jews at their best. The attitude of the leadership of this organization has been consistently conciliatory. It has sought unity and refrained from recrimination."

I was especially gratified with the messages of greetings which came from every responsible Jewish organization in the United States and from all leading similar organizations in other countries. This cordial relationship is very enheartening and holds promise for unity and harmony in the days ahead. I feel as though I ought reproduce here the greetings from the American Jewish Committee and the American Jewish Congress:

"The American Jewish Committee welcomes the opportunity offered by this Fourteenth Quinquennial Convention to express its appreciation of the splendid achievements of the B'nai B'rith as a fellowship for constructive Jewish communal work. During these harassing times particularly cooperative efforts must be made to safeguard the rights and ensure the well-being of Jews throughout the world. The American Jewish Committee has always enjoyed the most harmonious collaboration with the B'nai B'rith in questions which have been their common concern and which presented an opportunity for joint action. May these cordial relations long continue to render their mutual tasks less burdensome and to bring their nearer realization. Morris D. Waldman, Secretary."

"The American Jewish Congress sends to B'nai B'rith for its Quinquennial Convention heartfelt and brotherly salutations. It has been most satisfying to work together with your representatives within the framework of the Joint Consultative Council and we look forward to ever increasing cooperation with B'nai B'rith in safeguarding the honor and maintaining the rights of the Jewish people in all lands. Stephen S. Wise, President. Joshua L. Goldberg, National Secretary."

A new term of service opens auspiciously.

Jews Are Not the Only Victims

WE Jews quite naturally think that our coreligionists in Germany are the only victims of the unhappy conditions prevailing in that country. At any rate, we believe they are most foully dealt with, and when we refer to repercussions of Nazism in this country, we are prone to say that it will not do to close our eyes and ears to what is going on here in reliance on our belief that such

ings as are taking place in Germany couldn't happen here, and we say that our German coreligionists are suffering because they believed what has come to pass could not happen in Germany.

We Jews are not the only ones who think and speak that way.

I have before me a letter bearing the signatures of Henry A. Atkinson, J. W. Beaven, Wm. Adams Brown, Parkes Cadman, Harry Emerson Fosdick, Francis J. McConnell and Stanley High, all leaders of the Christian Church in America, issued by the American Committee on Religious Rights and Minorities. It is headed:

"GREAT TRIBULATION

GERMAN PROTESTANTS MUST WORSHIP
AS DIRECTED BY THE NAZI STATE."

—The substance of the law in
Germany today."

"These few word pictures of the unbelievable and overwhelming tragedy that is being visited on the Protestant churches of Germany are only a small part of the harrowing story. We would rejoice to have every church member of America stand by our courageous German brethren by adding moral and financial support to the Universal Christian Council as it labors in their behalf."

The letter continues:

"Here are only a few of the hundreds of cases of complete subjugation of all liberty of Christian worship in Germany:

"Sit with me in a small hotel room with leaders of the Free Confessional Synod. One of them, an eminent theologian, is called from the room. He returns shaken and pale. He has right to be shaken. He has just been told that if he accepts the invitation of the Universal Christian Council to attend its meeting in Denmark he can expect to be treated as were the victims of the 'purge' on June 30th."

"Imagine standing in the private study of a church leader who has taken no part in politics but whose bookcases, files and desk were rifled and carried away by the secret police because he has been known to enjoy the confidence of colleagues protesting against 'making the Church salute Hitler'. His correspondence (coming and going) is read by the police. He dare not talk near his own telephone, as it contains a microphone connected with headquarters."

"Put the following two pictures

together: (1) a theological seminary in Berlin closed and locked because its students refused to bow the knee to Nazism; (2) a lonely monastery in the Grecian mountains run by Eastern Orthodox monks, where twenty German theological students driven from that seminary in their homeland have found haven. They work in the fields for their living. By night they translate ancient Christian documents which tell of earlier persecutions and migrations. . . ."

"Picture the great company of 7,000 pastors faced by the demand that they sign an unqualified oath, not to God but to Hitler, not to the Church but to the personal whim of the Reich Bishop. Read in bold letters their brave declaration to the nation's dictator: 'We will go to prison or suffer any punishment before we sign this oath.'"

"See in your mind's eye the tragic pilgrimage of hundreds of university and theological professors, many known around the world, now driven from their posts by the sinister power of a pagan state masquerading as 'practical Christianity.' Why are they out? Because they have dared to put Christ before Hitler, truth before propaganda, and conscience before opportunism."

So Jew and Christian in unison may implore, "How long, oh Lord, how long?"

Polish Jewry is in Mourning

IN a period which has been very dark for the three and a half million Jews of Poland, Dictator Pilsudski was their friend. He could always be counted on to suppress evidences of ill will towards them. His care for them has been requited by their grief over his death. On the day of his funeral all shops and business houses in Warsaw were closed. Memorial prayers will be held in all the synagogues of that city and elsewhere for a full month. A memorial "Pilsudski Book" will be issued by the Jewish community. The Rabbinate of Warsaw and all members of the Jewish community executive marched in the funeral procession.

All Jewish boys born this month in Robno, which has a Jewish population of fifty thousand, will be named "Josef" after the late Marshall Pilsudski, according to the Rabbinate of Robno. And many other tributes of affection and loyalty are being bestowed.

Berne Trial Over—Not the Jews!

THE "Protocols of the Elders of Zion" have met their expected fate by the decision of a Berne, Swit-

zerland court, which declared that the legend invented thirty years ago to suit Czaristic purposes, is forged, false and falls under the category of obscene literature. As is well known, the "Protocols" are said to be the report of secret conferences of Jews planning the domination of the world and the destruction of Christianity.

A different judgment by the Berne tribunal would, of course, have been a calamity to the Jews. On the other hand, the decision while hailed with satisfaction by the representative press and the leaders in all countries except Germany will not deter other mischief makers from insisting, whenever it suits their purposes, that the "Protocols" are authentic. It was shown at the Berne trial that the "Protocols of the Elders of Zion" are made up of material taken from two sources: a political pamphlet in no wise relating to the Jew, entitled "Dialogue in Hell Between Machiavelli and Montesquieu," and a fantasy written by the German novelist Gödsche.

In 1921 the correspondent of the London *Times* in Constantinople pointed out the similarity between the "Dialogue" and the "Protocols." He produced evidence that the author of the latter merely copied from the former a number of passages which were put into the mouth of Machiavelli, and ascribed them to a Jewish "Elder." A copy of this "Dialogue" reached the Secret Police of Czarist Russia through Rachkovsky, head of the Russian secret police in Paris, whose name figured repeatedly at the Berne trial.

The *Voelkischer Beobachter*, Hitler's chief organ, commenting on the outcome of the Berne trial, declared that "The fight with regard to the 'Protocols' is not over yet."

In its last stages the case took a peculiar turn. The scene of the conference of the "Elders of Zion" had been laid in a Zionist Convention. After a complete refutation had been established, the proponents of the "Protocols" shifted the scene of the conference to a B'nai B'rith secret meeting. Of course, the attempt failed. I was asked by the Associated Press to say something for publication. I did. I said: "The report is as false as the 'Protocols' are false."

ALFRED M. COHEN.

CONFIRMATION of the report that German Jewry is still free to engage in commercial pursuits has been received in the form of confidential Nazi documents.

"In so far as the law tolerates the Jew and imposes duties on him, we admit him," the document declares. "In social intercourse we avoid him." Recently the Prussian state commissioner for Berlin said in a speech that though the Jews had to be repressed from the centers of culture, they were free to act commercially.

Nevertheless, this concession means very little in the face of actual conditions. A secret order to Nazi district leaders reverses the entire principle. In public addresses, leading Nazis openly advocate the complete elimination of Jews from business as well as from professions. The leader of the Nazi League of German Lawyers recently made such a speech, in Berlin. Violent attacks have taken place against Jewish stores in Munich, resulting in heavy damages to Jewish merchants; insurance companies have refused to pay the damages, and police refuse to make arrests.

Conditions for the Jews in Germany are going from bad to worse. At one time it was hoped that retraining of Jewish youth away from the professions and into the productive trades would ameliorate conditions, but now a new law has been promulgated which will completely bar Jews from artisanship throughout Germany.

A CROSS-SECTION

(Compiled with the

Hideous anti-Semitic posters have blazed forth in Munich. One of them reads: "Jews are as necessary in all lands as are rats in a granary." These posters are displayed on the principal streets of the city.

Jewish employes continue to be dismissed for no cause other than that they are not "Aryans." It was revealed by the Joint Foreign Committee at a meeting of the Board of Jewish Deputies in London that many Jews in Germany are being forced to sell their stores to "Aryans" at ridiculous prices. A Berlin newspaper recently advocated, editorially, the hanging of the 50 richest Jews and Masons in Germany.

About 200 persons, most of them Jews, were stripped of citizenship rights during the past month, although it is difficult to see a great loss involved when Jews are so hounded and discriminated against anyway.

As in the frenzied days of 1933, Jewish homes were stoned and windows smashed last month in Euskirchen, Rhineland.

Led by Julius Streicher, a campaign against Jewish children has been started in the Nazi press. As though Jewish children are not humiliated and tortured enough already

in the German schools, Streicher demanding even severer treatment.

A synagogue in the Saar was wrecked by four Nazi youths, and strangely enough they were sentenced to prison by the court.

All Jewish papers in Germany will be compelled to suspend publication as soon as a new law forbidding racial and religious publications is put into effect. The same law provides that persons who cannot prove their "Aryan" origin from 1800 may not be publishers of newspapers.

The *Angriff*, personal organ of the hated Goebbels, has promised "new zeal" in another and more fearsome anti-Jewish crusade.

Martin Buber, one of the outstanding scholars and German Jewish leaders, has been forbidden to deliver public addresses.

Wilhelm Frick, Minister of the Interior, has announced that a new law, based chiefly on racial lines, is being drafted, which will strip every Jew in Germany of his citizenship. The same Frick has already issued a decree forbidding Jews in Germany to display the national flag, either at their homes or places of business.

Jews and those who seemed to be Jews were brutally assaulted in Munich, and the shops of Jews were



The 14th Quinquennial Convention Banquet of B'nai B'rith in Washington, D. C., May 6. Five hundred

OF JEWISH LIFE

(wide Jewish Telegraphic Agency)

damaged as the result of the renewed anti-Semitic campaign.

The Jewish population of Bavaria has decreased by 10,000 since the last census, it has been revealed in official figures published by the Federation of Jewish Communities there. Advertising agencies have been forbidden to promote Jewish books or publications.

In Dusseldorf, a Nazi mob forced many Jewish restaurants and shops to close.

In Dessau, the local authorities have ordered the statue of Moses Mendelssohn to be replaced by a military monument.

On the theory that it is an insult to be called a Jew, the Kulturbund, only remaining cultural force for all German Jewry, has been forced to adopt the name "Jewish Kulturbund." A person who had been called a Jew, brought a libel case to court, proved he was an "Aryan," and won damages for slander.

The Nazis plan to isolate the entire Jewish population during the next war.

Hitler's chief organ, *The Voelkischer Beobachter*, states that 90,000 Jews have left Germany since March, 1933. How profitable this emigration has been for the Nazis is shown by

the figures: the government has collected \$25,000,000 in emigration taxes. The same paper declares that 10,000 emigrants have returned to Germany.

ALLAN B. MILLER, of Duluth, Minn., a junior student at the University of Missouri, is the first Jew to be elected editor of the *Student*, official campus publication. He is a member of Sigma Alpha Mu and Sigma Delta Chi.

FOR the best novel of Jewish interest, the Jewish Publication Society is offering a prize of \$2,500. Entries close April 15, 1936.

JEWISH authors in Austria have been almost completely dropped from publishers' lists. Similar discrimination has been taking place in the Austrian film industry.

JEWS from Poland, Roumania, and other countries directly bordering on the Soviet Union will be permitted to settle in Biro-Bidjan, Jewish autonomous republic, during the coming year, but those from other countries will have to wait, accord-

ing to a decision of the Soviet government. Now that the war danger in the Far East is apparently over, it is thought that the number of Jews wishing to settle in Biro-Bidjan will be very large.

\$2,500,000 will be spent in order to make the postal telegraph and telephone service throughout Palestine the best in the Near East.

ARTHUR HAYS SULZBERGER, only son-in-law of the late Adolph S. Ochs, is the new publisher of the *New York Times* and president of the New York Times Company.

THE Zionist Revisionists have completely broken with the World Zionist Organization, and will initiate a movement for a separate Congress and an independent organization.

POLAND has adopted a new constitution which deprives Jews of representation in the Polish parliament. Dr. Joshua Thon, leading Jewish member of that body, immediately resigned as president of the Jewish Parliamentary Club, creating a sensation. Dr. Thon's resignation was said to have been caused by the refusal of the majority of that Club to vote against the new constitution; they refrained from voting either for or against it, after Dr. Thon had vigorously demanded a negative vote.



visitors were present. Speaker of the U. S. House of Representatives, Joseph W. Byrns, was the speaker.



Leaders of the Maimonides celebration in Washington. Significantly, every Jewish man in this photograph is an active Ben B'rith. Left to right: David Weiner, secretary and past president of B'nai B'rith's Argo Lodge; Dr. A. L. Sachar, National Director of the B'nai B'rith Hillel Foundations; A. Cattawi; Egyptian Charge d'Affaires Khalil Bey; Dr. David Davis, a member of Argo Lodge; Spanish Ambassador Don Luis Calderon; Isidore Hirschfield, a veteran Ben B'rith; and Maurice Bisgyer, chairman of the finance committee of B'nai B'rith's 14th Quinquennial Convention.

THE Ambassador of Spain and the Egyptian Charge d'Affaires paid tribute to the memory of Moses Maimonides at the celebration of the great medieval Jewish philosopher's 800th anniversary in Washington, D. C., recently. Many outstanding personages attended the celebration, of which Maurice Bisgyer, Washington, was executive director.

Dr. A. L. Sachar, National Director of the B'nai B'rith Hillel Foundations, and eminent Jewish historian, was the principal speaker.

"The Jews," he said, "are a people who forget frontiers and religious bias. All who are gathered here tonight are paying homage to the great intellect of Maimonides, his contributions to medical science, and his teachings, not to his proofs of God. Just as the Spanish realized after his death that he was truly a great leader and philosopher, and have now constructed in his native Cordova a monument in his honor, so some day will Germany eulogize the teachings of Einstein."

A UNIQUE Maimonides celebration was held by the Jewish People's Institute of Chicago. A mass celebration of the event took place there as the culmination of a series of lectures on Maimonides. An average of 125 students, most of them adults, spent 22 hours over a period of ten weeks in the study of Maimonides

from every angle.

Recently the Jewish Folk Ballet, of the Institute, presented "Lilith." Formed two years ago, the Institute's ballet, which is believed to be the only full-sized Jewish group of its kind in the world, has achieved professional standards.

ONE of the most stirring and ironic celebrations took place in Spain recently when the 800th birthday of Moses Maimonides was observed in Cordoba. A ban proclaimed by world Jewry against Spain 450 years ago was officially lifted at an impressive ceremony which concluded a five-day celebration in honor of the great medieval Jewish philosopher. High civil and military Spanish officials were present, and the president and premier of the Republic sent messages.

The old Cordoba synagogue was reopened, and Jewish religious services were held for the first time since 1492, when the entire unconverted Jewish population of Spain was expelled. Chief Rabbi Julian Weil of France recited a special prayer, and other rabbis participated in a moving ceremony of prayer.

Representatives of Jewish communities in many parts of the world were present. Dr. Ignacio Bauer, famous Jewish leader of Spain, was praised by the speakers for his long years of work toward better understanding between Spanish Jews and Spanish non-Jews.

AFTER 18 years of propaganda against religion, the Soviets have succeeded in "converting" large sections of the Jewish population in Russia to their viewpoint, even among the older generation. This was evidenced during the Passover season this year, when many Jews in Russia indignantly refused gifts of money and Matzos sent them by relatives in the United States and Western Europe.

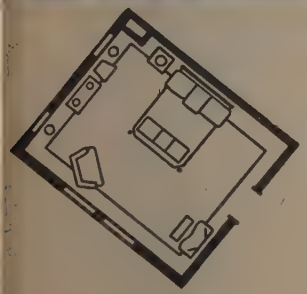
Collective farmers in one district received two dollars per family as Passover relief from a philanthropic organization in America, but spent it to buy livestock. A collective farmer in a Jewish autonomous region, Samuel Ryback, who used to be a Cantor, published the following letter in a Russian Yiddish daily:

"My brother in America, without my knowledge or consent, has sent me a package of Matzos for Passover. I have been working all this year on the farm, and although I am over sixty, I have worked 250 working days, and am provided with food for the whole year. I do not want any Matzos, so I am sending it back to America. There are plenty of unemployed and starving who need bread. Those people in America who are so concerned about the Jews in Soviet Russia would do better to help the Jews who are unemployed in America. I am a collective farmer of the Socialist Soviet Union, and I do not need any religious Matzos."

LOUIS T. McFADDEN, who was a Congressman from a Pennsylvania district for 20 years until defeated in the last election, has announced he will run for the office of President of the United States on an anti-Semitic platform. This is the first time in the history of the United States that a presidential aspirant has ever publicly announced such a platform. "Keep the Jew out of the Republican Party!" is his slogan, and on his stationery is emblazoned "Over 40,000,000 Christian-Gentiles won't be wrong in 1936!" He claims his candidacy is being fostered by the "Independent Republican National Christian-Gentile Committee" and the "Christian Economics Independent Republican National Committee". Alternately he damns the Jews as Communists and as Capitalists. He was exposed by John L. Spivak several months ago in the *New Masses*.

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The WOMAN'S REVIEW



The "Open Door" Policy Toward the Youth of Our Communities

THOUGH the June brides, about whose happy events the newspapers will regale us, will be many, there will be many more young women who will feel that they too have every right to hope for marriage. The opportunity seems to elude them.

Mrs. Augusta Schon Holzman, President of the New England Council of Christians and Jews, calls to my attention the young women of fine type and admirable social interests who are not chosen for marriage. They are not given the opportunity to meet young men. The latter do not come to know young women who are wholesome and capable of building a beautiful home and home-life. They usually "succumb," Mrs. Holzman claims, to the more superficial sort who go merrily along, in the years when youth craves excitement and is deaf to the appeal of women who are less explosive.

Because a woman does not act with purely animalistic energy, it does not mean that she is devoid of charm or of real power. Her personality may be one that recoils from the cheap atmosphere of the night club but is dynamic under conditions that call for the qualities of deep affection, loyalty, intelligence and social mindedness.

One of the solutions of this problem proposed by Mrs. Holzman, is that families open their homes to the youth of the community, so that the finer types might come to know one another. The big point, in this connection, would be that youth would be encouraged to look upon home as something potentially rich and warm and not something to run away from.

There is good and lofty Jewish tradition in the sentiment of the Biblical verse: "And a little child shall lead them." Youth can lead us to do things for ourselves while we are trying to help it. The cocktail hour of the hotels may be a very pleasant place to while away an hour or two, particularly if there is dancing. But that exhilarating exper-

ience could be amplified by a similar opportunity for youth to get together in the homes of a community. What a stimulus it would be for the youth to search out our homes, if we sounded out our powers as hostesses and discovered how charming we could really be!

The reader can picture the change in a community's life if a number of homes exercised a drawing power over our young men and women. Adults love the exciting chatter of such gatherings and the refreshing experience of being sought out by friends. Youth not only loves that same setting but also has the capacity for enjoying it to a more superlative degree. What a magnificent occasion a more or less open house affords those of us who are getting older, to keep in constant touch with youth and to imbibe some of its spirit!

I can urge and earnestly recommend this hospitality for youth, for I have always made my home a gathering place for young men and young women. I enjoy moving among them to get the contagion of their enthusiasm, of their delightful humor, and of their ardent hope in the future. It was only recently that a young man came from a foreign country, with the express purpose of meeting some one whom he might make his bride. He knew New York, but he wanted to meet young women through a home. And so I arranged several occasions for young people, with this young man present at each one. He is well on his way to finding the personable young woman with whom he would enjoy building a home of their own.

Our women must not throw this responsibility of creating a social life for youth, on the synagogue or temple centers. These centers have a function to perform but they cannot duplicate the atmosphere of a home and the personality or personalities that permeate it.

The salons of a century and more ago still lure many of us into the pages of the books that describe them, the people who created them and moved in them. We are cap-

able of recapturing that social institution. Both youth and the community will be thrilled at uncovering the unknown wealth, of mother and fathers delightful to know and to converse with.

At the recent quinquennial meeting of B'nai B'rith, its Women's Auxiliaries received particular recognition. A force has arisen within B'nai B'rith that has shown its strength and gives promise of even greater accomplishment in the near future. The Auxiliaries will be relating themselves even more closely to the work and needs of the B'nai B'rith Hillel Foundations in the college communities. There they can do the very thing we have been discussing in this article, that of opening the homes of those communities to the young men and young women. Not every activity need be that of gathering funds to build an institution for the entertainment and advancement of youth. Every town and city has hundreds of Jewish institutions that have not been utilized to their fullest. These institutions are represented by homes that, in some instances, are only private museums, all too rarely opened to the public.

I have noticed that some of these homes remain barred to the college student because the persons who dominate those homes are snobbish. They look curiously at these young people who will some day be our leaders and benefactors. They inspect the manners and make-up of these young people with a strange mental microscope. Every fault is exalted to the nth degree, to justify their aloofness. Those same people have offered to give me generous contributions toward a fund for "saving" our youth, for rubbing off their rough edges and for giving them a "more wholesome" outlook on life.

Why do men and women insist on giving money for such a work? If they but gave their homes and themselves, they would not have to start a new movement for purging youth of its "dross" and for building one fine generation after another.

ESTELLE M. STERNBERGER.

A Year in the Theatre

(Continued from page 321)

out of the lives and problems and struggles of the American worker".

The son of Jewish immigrants from Poland, Maltz is a Brooklyn boy who attended Columbia University and then Professor Baker's dramatic Workshop at Yale. "Merry-Go-Round" was written with Sklar while both were at New Haven.

Maltz's new play, "Black Pit," concerns the Slavic coal mine workers of Pennsylvania and West Virginia. It pictures their struggle against company unions. And though its propaganda is evident and its tragedy inevitable, Maltz has created living people and has given them honest dialogue to speak in a fine play.

Norman Krasna completes our roll call of the new Jewish playwrights. Author of "Small Miracle," one of the early season mystery-comedy hits, Krasna is a competent, non-crucifying playwright. This young man, who not more than six or seven years ago was Louis Weitzenkorn's office boy on the old *New York World*, is now a very successful Hollywood scenario writer.

All of which brings us to our better known and veteran Jewish playwrights. Let us start off with S. N. Behrman, one of the best, who has written the finest of the anti-Nazi plays in his urban, worldly and tolerant "Rain from Heaven".

The play, inspired by the fate of the exiled German-Jewish dramatic critic, Alfred Kerr, has many brilliant passages as, for instance, the description by the play's chief character of his emotions on finding out that he is descended from a Jewish great-grandmother.

George S. Kaufman, recently termed by Burns Mantle "the outstanding satirist of the American Theatre" and who has had ten plays chosen in various years of the critic's Ten Best lists, was represented on Broadway this year with "Merrily We Roll Along," a play written in collaboration with Moss Hart.

Moss Hart is also responsible for the book and lyrics of "The Waltz Song," biggest musical hit of the year. Hart, a young man in the theatre, first came to prominence with his "Once in a Lifetime," also written in collaboration with Kaufman.

The former Pulitzer prizewinner, Elmer Rice, had two plays produced this year, "Judgment Day" and "Be-

(Continued on page 340)

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14th Quinquennial Convention

(Continued from page 329)

American Jewry was philanthropy, they claimed, today that need has changed to the perpetuation of an intelligent Jewish consciousness such as the Hillel Foundations, A. Z. A., Anti-Defamation League, and other B'nai B'rith agencies are now attempting to inculcate.

The opposition, led by Judge Frey, St. Louis, Adolph ("Daddy") Freund, Detroit, Michael Sharlitt, Cleveland, and others, claimed that the need of philanthropic activity is probably greater today than ever before, and that institutions closely identified with B'nai B'rith may not be "forsaken" by the Order.

Because of "difficulties that seem insuperable", a motion to merge "all organizations doing work of a national or international character concerning Jews", was defeated. The Joint Council already unites the leaders of three great Jewish bodies in cooperation in such work.

ALTHOUGH the Convention had been scheduled to adjourn Wednesday afternoon, it continued until 2 o'clock, Thursday morning.

A powerful and enlightening address was delivered by Dr. Norman Bentwich, former Attorney General of Palestine. He declared that Palestine is the solution not only of the German Jewish problem but of the problem of victimized Jews throughout the world.

"In Palestine," he said, "a home is being built not only for Jews, but for Judaism. The country offers opportunity for literally hundreds of thousands of Jews to come and settle and regain their status as free citizens during the next few years."

Dr. Bentwich said that the hope of eventually going to Palestine was the chief factor in the present sound morale of German Jews, and that nine-tenths of them yearn to go there. If world Jewry helps, he concluded, the job can be done. He stressed the fact, however, that general Jewish conditions in Eastern Europe, especially in Poland, are fully as bad as they are in Germany, and urged retraining of Jewish youth away from the professions into productive trades as a solution.

Long after midnight the election of officers was held. In a short but stirring nomination, Brother Kusworm proposed the re-election of President Cohen, and by a unanimous acclaim this action was taken.

Because of continued ill health, Brother Jacob Singer, who had served for a generation on the Executive Committee as Representative from District No. 3, was forced to resign, and he was succeeded by Joseph W. Salus, of Philadelphia. All the other Members were unanimously re-elected, and Brothers I. M. Golden and

Archibald A. Marx were named Vice Presidents. The following representatives of Districts therefore constitute the present Executive Committee: No. 1, Louis Fabricant, New York City; No. 2, Sidney G. Kusworm, Dayton, O.; No. 3, Joseph W. Salus, Philadelphia; No. 4, Judge I. M. Golden, San Francisco; No. 5, Henry A. Alexander, Atlanta, Ga.; No. 6, Henry Monsky, Omaha, Nebr.; and No. 7, Archibald A. Marx, New Orleans.

In addition to the President and Secretary of the Order, the following were elected to the B'nai B'rith Anti-Defamation League Commission: District No. 1, Judge A. K. Cohen, Boston; No. 2, Samuel I. Sievers, St. Louis; No. 3, Abraham Berkowitz, Philadelphia; No. 4, Judge Golden; No. 5, Louis Ottenberg, Washington, D. C.; No. 6, Sigmund Livingston, Chicago; and No. 7, Leon Schwarz, Mobile, Ala.

Harry K. Wolff, San Francisco, was elected Chief Justice of the Order's Court of Appeals, together with the following District Representatives: No. 1, Joshua Kantrowitz; No. 2, Karl Vetsburg; No. 3, Dr. Isadore Rosenthal; No. 4, Bernard Silverstein; No. 5, Joseph Fromberg; No. 6, Adolph D. Weiner; and No. 7, Ralph J. Schwartz.

The Convention ended in Benevolence, Brotherly Love, and Harmony.

Lag B'Omer at Meron

(Continued from page 324)

bride. The Talmud says that one should give one-tenth of his estate as dowry, and I have not yet raised the required sum. Won't you give just a small donation?" The visitor flatly refused to contribute to this cause, but he was finally prevailed upon to buy a calendar which, upon examination, turned out to be for the year 1932.

The Kabbalists of Safed and Mea-Shearim were there. The Yemenites were there. The Bukharians were there. The Arabic-looking Jews of Damascus were there. The weak, almost ghastly-looking Yeshiva Boch- arim were there. The tourists were there. It was a cross-section of world Jewry.

With the bringing of the sacred scrolls from Safed, spirits began to run high. By evening so great was the crowd that one could hardly move. In the synagogue, in the midst of a supper of hard-boiled eggs and

black—very black—coffee, one Sephardic Jew seized a cane, and began to dance, while singing:

*Blessed is he by the Almighty
Sanctified from conception
The light of Upper Galilee!*

While the group seated responds:

Our master bar Yochai!

The cane begins to twirl, while the dancer swallows a glass of wine and sings:

*Hid from sight within a cave
Because of the wicked decrees
There he learned the holy secrets!*

And the group responds:

Our master bar Yochai!

The cane was twirled faster, and more glasses of wine are devoured, till one is not quite sure whether it is the wine or the cane which is being swallowed. But the dancer makes no mistake. It is simply that the mouth is faster than the eye. The proud wife of the dancer, in weight reminding one of Amos's famous cows of Bashan, places her hand to her mouth and screeches like a siren, while the group again sings:

Our master bar Yochai!

Meantime, the Ashkenazim outside have caught up the tune. They hop in a circle, while one old Chassid in the center of the ring sings:

*And there was created a fountain
for him
And a carob tree for his food,
How goodly his portion, how great
his fortune!
Our master bar Yochai!*

In the front of the courtyard, and on both sides of the roof of the synagogue, are tall iron pillars, with slightly rounded tops. Rags are piled high on these pillars and lighted in memory of the light which shone in Simeon's room at his death. It is said that in former days valuable silk garments were thrown on this fire, but now one sees only rags and dirty handkerchiefs.

The Chassidim now dance in a circle around the pillar of light, making up in enthusiasm what they lack in grace—which is to say, dancing with wild enthusiasm. In the courtyard the youth of Safed seize for a moment the center of attention, singing, "Kadimah Ha-poel" (Forward, worker!). There is danger for a moment of an attack by the Revisionist youth, in answer to the song, for on the First of May a battle had taken place in Safed between the Laborites and Revisionists—all a little surprising in view of the fact that declining Safed does not possess one Jewish laborer. But both Poel and

Revisionist have to give way before the dancing Chassidim.

Meantime, something within me says, "Why don't you join the dancing?"

"What have I in common with these graybeards?"

"What care you? Sing, dance, and be merry, for it is Meron!"

I join the dance—just to keep warm, but remain in the circle long after I no longer feel the cold. It is already one o'clock, two o'clock. The night begins to wane. I look for a place to rest.

When I awaken it is already morning. People are walking up and down in prayer shawls and phylacteries, reciting the morning-prayer. There follows a curious ceremony called "Cholakin," which consists of the shearing of the hair of three-year-old children, only "paot" at the sides being spared. Some of the locks are thrown into the tomb of bar Yochai while the parents and grandparents joyously dance and distribute candies in honor of the event. Now the exodus starts, and in a few hours Meron returns to its usual desolation.

One leaves with mingled feelings. How different is this semi-ancestor worship from Zionist Palestine, from New Palestine. But even ancestor worship requires a homeland with ancestral memories.

Selig Perlman Says "Retrain!"

(Continued from page 317)

ship,' 'smooth talking,' and 'lobbying.' This leads to attempts to weed out the Jew."

Does the Jew have any "ethnic characteristics" which have served to set him off in the economic field? Prof. Perlman explained that although Gentiles are rarely able to "put their finger" on any specific traits, they frequently allude to them as justification for non-employment of Jews.

"Gentiles, although quick to talk about the 'racial peculiarities' of the Jew, are vague as to what these are," he stated. "The Jew is said to lack 'loyalty.' He is too self-assertive and wants to 'run' the business. He cringes before superiors and dominates subordinates. He antagonizes customers by his eagerness, and fellow-employees by his ultra-conservativeness. They will cling to these pet theories about the Jew, even in the face of voluminous evidence to the contrary.

"It has also been said that the

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Jew becomes the spearhead of labor unions and as such is responsible for most strikes. It is true that the Jew is essentially a union man, because of his urban identity and his consequent organizable character; but the fact that he has been affiliated in certain strikes should not be cited against him. It merely expresses his sentiment for progress and equality, and his initiative when it comes to improving unfortunate situations."

Will Fascism—such as that in Germany—ever gain a foothold in this country? Prof. Perlman maintained that it will encounter impediments here not experienced elsewhere.

"The whole set-up of this country rebels against such a movement," he explained. "First, our decentralization of government tends to exclude control by the very few. Then again,

there is the large number of minority groups, both religious and immigrant, who are by nature suspicious of a totalitarian state in view of the fact that they are minorities."

The Palestine experiment brings enthusiastic approval from Prof. Perlman. He sees it as the only "bright spot" on the Jewish horizon:

"A favorable sidelight of the Palestine movement is that it has brought the Jew in contact with agricultural and manual work, and he has adapted himself to this mode of occupation and finds it favorable. In this manner, Jewish people are building their economic edifice upon a firm foundation."

A Year in the Theatre

(Continued from page 337)

tween Two Worlds". Neither one was well received and Mr. Rice, as a result, is at the moment retired from the theatre.

Samson Raphaelson, who earns a living out Hollywood way, contributed a smooth comedy, "Accent on Youth," to Broadway this past season. He is best remembered for his first play, "The Jazz Singer." The Spewacks, also successful Hollywood practitioners, wrote a play of New York's East Side in which Francine Larrimer starred. Of much the same material as "Awake and Sing," it was sentimental in its conception as opposed to the latter's realistic approach.

All of which activity of our playwrights leaves us little space for mention of Jewish producers, actors and directors. Mention must be made of Max Gordon, Sam H. Harris, and Herman Shumlin, three of Broadway's most successful producers. Gordon did "The Great Waltz," "The Farmer Takes a Wife" and "Spring Song". Sam Harris was relatively inactive this year, doing only the hit, "Merrily We Roll Along" and a revival of "Rain". Shumlin produced and directed "The Children's Hour," and "The Bride of the Torozoko," in which he was associated with Lawrence Langner.

The prolific Shuberts may this year be proud of their revue, "Life Begins at Eight-Forty" starring Bert Lahr, and their presentation of Priestly's "Laburnum Grove". Elmer Rice produced his own two plays. Harry Moses gave us Helen Mencken and Judith Anderson in "The Old Maid". Sol Hurok, America's impresario Number One, imported the Monte Carlo Ballet and the Moscow Art Theatre. Thereon Bamberger, Alex Yokel and Jerome Mayer—new

producers—made their bows with "Fly Away Home," "Three on a Horse" and "Noah".

Libby Holman came back to the theatre in "Revenge With Music" which was written by Howard Deitz and Arthur Schwartz. Joseph Schildkraut starred in Rice's "Between Two Worlds". J. Edward Bromberg became a star as the shipping magnate in "Gold Eagle Guy". Philip Moeller directed the Theatre Guild production of "Valley Forge". Kenneth McKenna (Jo Mielziner) starred in "Merrily We Roll Along". Sam Jaffe gave a splendid performance in "The Bride of the Torozoko". And so it goes.

But before concluding, a few words must be said about the preponderance of Jews in New York's three permanent theatre groups, the most significant manifestations of the serious theatre: the Theatre Guild, the Group Theatre and the Theatre Union. Five of the Guild's directors are Jewish: Theresa Heilbrun, Philip Moeller, Lee Simonson, Lawrence Langner and Maurice Wertheim. Lee Strassberg, director of the Group Theatre, is Jewish as are most of the acting company: J. Edward Bromberg, Stella and Luther Adler, Morris Carnovsky, Bob Lewis, Clifford Odets, Phoebe Brand and others. Both of its playwrights of the year, Odets and Melvin Levy, have been previously discussed. So, too, have the Theatre Union's two playwrights, Dr. Friedrich Wolf and Albert Maltz. And on the Theatre Union's executive board are Maltz, Joseph Freeman, Victor Wolfson and George Sklar, and its stage director of this year was Irving Gordon.

Centenary of a Musician

(Continued from page 323)

violin. But in an art we must have our hills as well as our mountains; and it is only the myopic vision that will be blind to smaller genius. True, Wieniawski was never profound in his music; never did he pierce to the very heart of human existence in tones; sublimity never raises his music to the heavens. But he had a poignant sense for beauty and could give expression to it in unforgettable measures.

It is quite true that Wieniawski has gained an enormous reputation for those dazzling pyrotechnical pieces which exhaust the possibilities of the instrument and which violinists repeatedly feature on their programs; in his pieces—as in his playing—Wieniawski could make the

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violin speak as no one else could. But it is in his more poetical moments—when he no longer attempts to dazzle and electrify but tries to speak honestly that which is in his heart—that Wieniawski reaches importance as a composer. At his best, he has produced a lyricism which quivers with spontaneity, poignancy and expressiveness. Shallowness of emotion never finds voice here; it is only a very sensitive heart that speaks its feelings in these pages. The *Romance* movement from the *Violin Concerto* may not have philosophic implications, nor in its depths does it touch the profound. But it is surely one of the loveliest pages of music written for the violin—a tender beauty hovers over these measures like a pale ghost. Such morsels as the *Legende* have spoken with an indefinable sadness that touches the poetical. At such moments, Wieniawski is not a composer whose stature is to be minimized; he must rank in the forefront of those "minor" composers whose canvas may be smaller and whose aim slightly lower than the stars, but who have nevertheless touched a beauty which is deathless.

Agitation for Calendar Reform

(Continued from page 322)

Switzerland, while definitely stating that they will not consider acceptance of a 13-month calendar, see no difficulties to a 12-month revision, and that it is expected that the League of Nations will take definite action in 1936 to set in motion the machinery of international legislation.

It is certain that comparatively few clergymen are aware of the difficulties that such a blank day device in calendar reform will cause, or realize that by such device their weekly day of rest (the Lord's Day) will also be shifted every year to a different day of the week and become a "wandering" Sabbath. It is incomprehensible why clergymen should take the lead in promoting a reform concerned chiefly with material gain on behalf of big business.

Comparatively few also remember that the International Conference on Calendar Reform in Geneva in 1931 recommended the fixing of Easter on Sunday following the second Saturday in April, which arrangement does not involve the blank day device, whereas the present agitation aims to fix Easter on Sunday, April 8th, every year, which arrangement necessarily involves such a device and

the hardships it entails upon millions of people.

While the developments of the movement for calendar reform are being watched by the League for Safeguarding the Fixity of the Sabbath, with which practically every national Jewish organization in America is affiliated, (including such bodies as the American Jewish Committee, the American Jewish Congress, B'nai B'rith, the I. O. B. A., the Zionist Organization of America, the various Reform as well as Orthodox Jewish organizations, etc.) vigilance is important on the part of every individual who values the liberty of minorities.

Religious people must be defended in their right to observe their religion. They may be a minority, but even a minority has a right to life, liberty and the pursuit of happiness. It is incumbent, therefore, upon all religious people, and especially upon the Jews, to be on the alert and ready to support efforts to spread a better understanding of the dangers involved in the proposed plan for reform of the calendar, to Judaism and to religion in general.

As suggested above, almost all the advantages of calendar reform can be obtained without the use of the blank day device. For instance, the first of the year and the first of every quarter year in the twelve-month plan, and the first of every month of 28 days in the thirteen-month plan, can be permanently identified with Sunday if the year be permitted to consist of exactly 364 days and, every five or six years, when the leap days added to the accumulation of the 365th days of each year make up a week of 7 days, a week be inserted to make the new calendar to correspond with the solar year. The use of the Metonic Cycle of 19 years with its seven leap years in which whole months are intercalated, has likewise had the effect of keeping the Jewish calendar in correspondence with the solar year, while the regular appearance of the moon every 29½ days (approximately) determines the calendar calculations for practical purposes. Thus the lunar harmonizes with the solar year.

The objection raised, however, to this form of adjustment is that a more perfect calendar is desired which would simultaneously correspond with the solar year, while providing a simplified method of calculation. In the first place, there would be no objection to declaring the 365th

(Continued on page 350)

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THE PRINTED PAGE

THE PROTOCOLS EXPOSED

The Truth About the "Protocols of Zion," by Herman Bernstein (Covici, Friede) \$3.

THE "Protocols" purports to be the secret minutes of a group of Jewish leaders who met together to plot the ruin of the world through the overthrow of governments and the destruction of Christian civilization. Although these Protocols first appeared in Russia in 1905 and have gone through several editions since, they became of historic importance only in 1917 and in the subsequent years when they were translated into almost every known European language.

The anti-Semites who published these transactions tried to convince their readers that the Jews, as evidenced in these minute-books, were plotting to destroy the foundations of all society. Many people, otherwise intelligent, have accepted these writings at their face value. Outstanding among them is Adolf Hitler. He has been doubly influenced by the Protocols. In the first place, he is convinced that the Jews are responsible for much of Europe's troubles and must be crushed; in the second place, he has obviously been so attracted by the terroristic and dictatorial ideas of the Jewish "conspirators" that he has himself adopted and applied these very measures in the new Germany!

We know today that these so-called records of conspiring Jews are a crass forgery. The authors of the Protocols did not invent their material; they plagiarized it, primarily from two sources. These sources are Maurice Joly's *Dialogues in Hell*, first written in 1864, and a German novel by a notorious police spy named Gödsche, who wrote before 1870. Joly—who does not write of Jews—concerns himself with dictators and their terroristic methods; Gödsche, in his story, steals some of Joly's arguments and ascribes them to Jewish plotters. The authors of the Protocols borrowed brazenly from both writers and published their work in 1905, after the Russian revolution, to convince Czar Nicholas II that the Jews, not the downtrodden Russian masses, were against him, and to convince the third estate that democracy is only a Jewish scheme to enslave Christian citizens.



This, in brief, is the story of these Russian Protocols. Herman Bernstein, an eminent and competent publicist, has brought together a great deal of evidence that throws light on the origin and appearance of these notorious writings. It cannot be said that he has done justice to the task. Aside from the appendices—the best part of the book—there are only about 60 pages of text, and much of this had already appeared in the author's *History of a Lie*, published in 1921. But even the brief introduction to the problem is not clear. The chapters are not welded together, there is no progressive story of how the Protocols came into being, and there is no attempt to resolve the contradictions which, unfortunately, abound in our sources. The presentation frequently makes for confusion.

Mr. Bernstein had an opportunity to write a first class work but failed to take advantage of it. Lucien Wolf in *The Myth of the Jewish Menace in World Affairs* or *The Truth About the Forged Protocols of the Elders of Zion* (1921) has thrown a great deal of light on the medieval and early modern concepts of the "international Jewish conspiracy." This information should not have been ignored by our writer.

However, the most important part of the work is in the "Exhibits." The author has made a complete translation of Joly's *Dialogues* and has reprinted the Protocols. In addition he has edited a series of other documents, all of which throw much light on the subject under discussion. He would have done well to include in this group "The Proposed Anti-Semitic Triple Alliance" published by Lucien Wolf in his *Notes on the Diplomatic History of the Jewish Question*. This authentic document, emanating from the same circles that wrote the Protocols, is a suggestion to the Czar Nicholas II (1905) to form an anti-Jewish alliance com-

posed of Russians, Germans, and the Papacy.

Because it contains the basic works, Bernstein's study is thus an almost complete source book. It is indispensable for every intelligent reader and responsible student in this field. We are indeed grateful to the writer for assembling and publishing these important materials.

JACOB R. MARCUS.

JEWISH INFORMATION

The *Encyclopedia of Jewish Knowledge* in one volume. Edited by Jacob de Haas. 686 pp. (Behrman's Jewish Book House) \$5.

THIS valuable work suffers from the defect inherent in all "one volume" compressions: it is forced to omit material that one would like to see included in it, and it is compelled to give the sketchiest sort of treatment to subjects that deserve expansion, and which, in emasculated form, are all but valueless.

For instance, during the recent Berne trial concerning the "Protocols of the Elders of Zion," those who sought Mr. de Haas's *Encyclopedia* for information on the subject of the Protocols found not one word on it. Nor does one find an account of the present German Jewish situation. Individuals whom one would expect to find listed are omitted, and in many cases those who are included are described so briefly that it is almost not worth while to look them up.

We realize, as Mr. de Haas says in his Preface, that "Every encyclopedia presents the problem of rejection and preference." That is true. Yet the question arises whether any editor or group of scholars is capable of producing a one-volume encyclopedia that is more than an unsatisfactory compilation of selected facts.

When all this has been said, "The Encyclopedia of Jewish Knowledge" can be sincerely recommended as a mine of information on most Jewish subjects. Most of the material is as complete as the casual seeker after facts could desire, and a utilitarian bibliography is appended for the more scholarly and more thorough readers. The book as a whole gives a working picture of Jewish history, divided into topics easily found, and a survey of Jewish accomplishments

in practically every field. Jewish sects, organizations, leaders, movements, and customs are described. This Encyclopedia should be in the home of everyone who would be actively Jewish.

OLD FRIENDS AND NEW

The Jew Laughs, compiled and retold by S. Felix Mendelsohn. 222 pp. (L. M. Stein) \$2. With an introduction by A. A. Brill.

THIS book opens most appropriately with Israel Zangwill's definition of a typically Jewish story. "A Jewish story," said Zangwill, "is one which no *goy* can understand and which a Jew says he has heard before."

To this definition, we who edit and compile the Humoresque page of the B'nai B'rith Magazine, say Amen. There is no such thing as a new Jewish joke, except to the person who has never heard it before. In Rabbi Mendelsohn's book we came across countless old friends whom we remembered from the Humoresque Page of years gone by, and the editor was good enough to give the B'nai B'rith Magazine credit for them. But we also encountered many new friends, and for that we are grateful.

There is a tang and a *geschmack* about Jewish humor that makes it distinctive, that makes a witty Jewish gathering the most delightful place to be in the whole world. "The Jew Laughs" has captured this taste. Of course, if one reads solemnly through the book from cover to cover, he will not experience this tang. It is rather a book to be kept at hand and dipped into now and then.

There are nearly 400 stories in "The Jew Laughs." They are divided into subjects. We must sternly resist the temptation to quote some of the best stories, because space forbids. Suffice it to say that this is the most complete collection of Jewish humor in English.

EDWARD E. GRUSD.

THE SAVAGERY OF FASCISM

A Nation Terrorized, by Gerhart Seger (Reilly & Lee), \$1.50.

HERR SEGER is a former prominent Social Democratic member of the German Reichstag. He is not a Jew. His political connection, plus a savage personal hatred for him on the part of a loutish local Nazi official in his home town, were sufficient "cause" for his arrest, and his incarceration indefinitely in the ghastly

Oranienburg Concentration Camp. He remained there for about six months, witness to almost unbelievably sadistic tortures, some of them inflicted upon himself. Finally he escaped to England. Recently he has been in this country. This book is a record of his experiences at Oranienburg. The fly-leaf contains, in a facsimile of his own handwriting, these words: "I swear to tell the truth, the whole truth, and nothing but the truth."

That truth is so gruesome, and told so well, that the sensitive reader is able to live for himself, almost, Herr Seger's experiences. They make the flesh creep, and the blood curdle, but it is good for people to know the truth about such things, that they may fight the harder against the cause of them: Fascism.

Too many Jews have been misled into believing that the Jewish people are the only or the chief victims of the Nazis. But here in Herr Seger's account of Oranienburg it is clearly brought out that *anybody* who either murmurs against the regime or is even suspected of doing so is ruthlessly subjected to beatings, useless and killing persecution, starvation, and often murder. During his stay at Oranienburg, which is typical of Nazi concentration camps, the prison population varied from 200 to almost 2000, and the largest single group, according to the author, was always Social Democrats, with Communists second.

Every detail of the horrible conditions in the camp are described by Herr Seger: the harsh awakening at five in the morning, the revolting "food," the long hours of hard labor, the unnecessary exercise (to break the prisoners' spirits), the perversion of the camp guards, their grafting at the expense of the prisoners, the beatings of innocent men into insensibility and death, the particular ways in which Jews are tortured (there are varieties of torture reserved for Communists, Social Democrats, Jews, and Nazi traitors, all equally horrible).

This book is especially recommended to those who still have the slightest illusion that the terror in Nazi Germany is a thing of the past.

EDWARD E. GRUSD.

A CRITICAL REVIEW OF PALESTINE

Jews in Palestine, by A. Revusky (Vanguard), \$3.50.

MR. REVUSKY is obviously interested in all the social experimentation now being attempted in Pales-

tine, but he is fairly critical of what he has been able to check up. For this reason his criticism of the Mandatory Power and the Palestine Administration is all the more interesting and timely. He has no illusions as to the hostility of the British officials to the Jewish penetration, and accepts as the cause of the muddle of the Balfour Declaration the British doubt that the Jews meant what they asked for. Officialdom has only discovered Jewish earnestness since something like mass immigration has taken place.

The author gives lucid explanations of all the ideological differences which divide Zionists into groups and parties, and also exhibits considerable prescience in evaluating the temper of the Jews towards Zionist politics.

The shortcomings of this excellent book lie in the fact that the objective journalist who compiled it has no interest in religion. He dismisses the older Palestinian generation with a sentence, and except for a brief account of the mechanical organization of the religious community he is silent on just those questions which the non-journalist or the religious nationalist is tempted to ask. In his devotion to the economic details of the cooperative colonies, Mr. Revusky ignores the impact of the Oriental Jew upon the Western newcomer. There is more than statistics to the coming of 30,327 Jews from 25 or more countries into Palestine in 1933. There are social, religious, spiritual, and even questions of inter-group marriage which make the "atmosphere" of modern Palestine.

JACOB DE HAAS.

Jewish Book Notes

WHEN Lazare Saminsky, musical director of Temple Emanu-El, New York, undertook a survey of Jewish musical history from Ezra the Scribe to George Gershwin, he had his hands full, especially since he wanted to include in his book an appraisal of all Jewish composers of the past and present, essays on American synagogal music, the "Jewishness" of Wagner, the description of music at native synagogues in Constantinople, Tiflis and Jerusalem, and other colorful subjects. His resultant book, "Music of the Ghetto and the Bible" (Bloch, \$2.50) showed that he was capable of handling such an enormous assignment. "His finest scholarship," declared W. J. Hender-

(Continued on page 350)

NEWS OF THE LODGES

Women of District No. 6 Aid Order In Many Ways



Mrs. Laufman

UNDER the capable leadership of its president, Mrs. Arthur G. Laufman of Chicago, the Women's Grand Lodge of District No. 6 has performed splendid work during the past year, conclusively demonstrating the value of

B'nai B'rith women's auxiliaries.

Last July, when the women held their District convention, they numbered 600; today their membership is 1,400—an increase of 133 per cent. New auxiliaries have been formed, and 26 requests from different cities and towns throughout the district are on file. Five thousand dollars were raised and contributed to the various District philanthropies since last September; Hillel Foundation rehabilitation work has been done; and the seven Chicago auxiliaries sold \$2,100 worth of tickets for the recent Wider Scope theater benefit. Austin and Ramah Auxiliaries, both in Chicago, increased their membership by 100 per cent. Junior groups of girls are being formed throughout the District.

Mrs. B. Bolotin of Chicago, and the other Grand Lodge officers materially aided Mrs. Laufman and the local auxiliary leaders in making 1934-35 a banner year.

Lodge Establishes Employment Bureau

AN employment bureau that has already succeeded in untangling a very unfortunate situation in Wilkes-Barre, Pa., has been established by Seligman J. Strauss Lodge No. 139. Many complaints had been made that a large number of firms in the city refused to employ Jews. To date, the Lodge's employment bureau has placed 58 Jewish men and women in these same houses that were supposed to be anti-Semitic, thus dispelling a myth based on misunderstanding. The Lodge finances a worker whose office is located in the Y. M. C. A., where applications for positions are received.



Judge Benjamin Scheinman

BROTHER BENJAMIN J. SCHEINMAN, past president of Los Angeles Lodge No. 487 and past grand orator of District No. 4, has been elected presiding Judge of the Municipal Court of his city. He is the first Jewish judge to be accorded that honor.

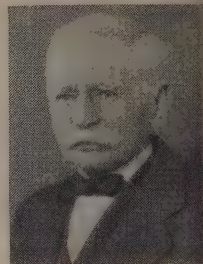
Judge Scheinman, a native of Detroit and a graduate of Michigan University, served in the U. S. Navy during the war. He has been very active in Jewish affairs, and at present is president of the Los Angeles Zionist District.

Irving Siegan Honored

BROTHER IRVING SIEGAN led all other members of Heights Lodge No. 1152 in signing up new members during 1934; his record was more than fifty. He was presented with a diamond Menorah pin by Brother Sam Deutsch, president of the lodge, at a recent meeting. Addresses were delivered by Brother Sam Goldstein, Lorain, past president of District No. 2, and Brother Allan Tarshish, Columbus, membership campaign director for Cleveland.

Jonas Strause Joined Order 70 Years Ago

ONE of the really grand old men of B'nai B'rith is Brother Jonas Strause, of Terre Haute, Ind., who is this year celebrating the 70th anniversary of his membership. He joined the Order in Pittsburgh in 1865, and later moved to Terre Haute, where he lives today. He has been president of the Terre Haute lodge, of which he is a charter member, five times, and has missed very few meetings even up to the present date.



Jonas Strause

On his 90th birthday, December 9, his lodge held a special celebration in his honor and presented him with a beautiful Menorah pin.

Hazleton Lodge Equips Ward in Hospital

A COMMITTEE of Hazleton (Pa.) Lodge No. 887 has raised the sum of nearly \$2,000 with which it equipped a ward in the State Hospital of its city. The equipment included 24 beds, chairs, and other hospital accessories, as well as a radio. At the recent formal presentation of the ward to the Hospital, Jewish and non-Jewish civic leaders paid a magnificent tribute to B'nai B'rith.

BROTHER ABE M. LUNTZ, of Canton (O.) Lodge No. 819, who is serving his seventh term as a member of the board of education of his city, has been elected president of that board. In addition, he is president of the Canton Welfare Federation (non-sectarian); president of the Jewish Welfare League; and a member of the National Executive Council of the Z. O. A.

A large and enthusiastic crowd attended a very successful Purim Dance under the auspices of Heights Lodge No. 162, Cleveland. Box lunches were sold to raise money for the Cleveland Matzo Fund to buy Passover matzo for the needy.

Supreme Lodge to Inaugurate Bureau of Research to Study Jewish College Student Problems

THE Supreme Lodge B'nai B'rith will soon establish a Bureau of Research to conduct a study of all problems facing Jewish students in colleges and universities throughout the United States.

This decision was reached at the meeting of the B'nai B'rith Hillel Foundation Commission, held in Washington, D. C., two days before the opening of the Order's 14th Biennial Convention.

The Bureau of Research will investigate all campus problems as they relate to Jewish students. It will make a thorough study of the numbers of Jewish students in the various universities, their vocational trends, their status on the campus, their place of origin, their needs, their chief problems, etc.

It will be the first Bureau of its kind to function on a national scale in America.

The Commission passed a resolution to establish a National Hillel Day annually throughout the country. It will take place on the first Saturday or Sunday following Purim, which usually occurs during March. It is planned to have Hillel students occupy pulpits in synagogues on that day, to have the press devote special notice to the event, and to celebrate the occasion in a variety of ways on campuses and in local B'nai B'rith lodges from coast to coast.

Dr. A. L. Sachar, National Director of the Foundations, reported that credit courses in the Foundations are increasing in number, and that the nine Foundations are now closing another successful season. B'nai B'rith women's auxiliaries are increasing their cooperation with Hillel work, he said. Dr. Sachar also reported on preparations for the opening of the tenth Hillel Foundation at Penn State this fall.

President Alfred M. Cohen presided at the Commission meeting, which was attended by Dr. I. M. Rubinow, Secretary of the Order; Dr. Sachar; Dr. Philip L. Seman, Fred Bernstein, Edgar C. Levey, and Rabbis James G. Heller, Edward L. Israel, and Louis L. Mann.

DISTRICT No. 4 will hold its convention from June 29 to July 2 at Los Angeles, in connection with the California Pacific International Exposition. July 3 has been designated as B'nai B'rith Day.

MRS. ANNA WOLFE MARGOSCHES, past president of Ottawa (Can.) Auxiliary No. 62, recently addressed the "Arts and Letters Club" of her city on "Music of the Old Testament". The president of the Club declared that her address was one of the finest ever presented before that organization.

Toronto Lodge Honors Bro. Saul Kaufman



Saul Kaufman

THE entire Jewish community of Toronto was represented at a recent testimonial dinner given by Toronto Lodge No. 836 in honor of Brother and Mrs. Saul Kaufman, who are moving permanently to England. Brother Kaufman has been a member of the general committee of District No. 1. He was made an honorary life member of Toronto Lodge. Practically every Jewish organization in the city was represented at the dinner.

All the speakers told of the services rendered to their organizations by Brother Kaufman and Mrs. Kaufman. In one of the most stirring addresses of his career, the honored guest bade the audience to continue to further the cause of B'nai B'rith.

At its recent session, the Conference of Eastern Canadian Lodges passed a resolution expressing warm

appreciation for the services of Brother Kaufman, keen regret at his departure, and cordial best wishes for him and his family in their new home.

Southeastern Lodges Form Council

B'NAI B'RITH lodges in Roanoke and Bluefield, Va., and Greensboro and Winston-Salem, N. C., have formed a council. The organization meeting was held in Roanoke, and attended by several hundred persons. An initiation and dance featured the occasion. Rabbi Fred I. Rypins, Greensboro, spoke on "The Future of the Jew in America."

District No. 5 Aids U. of Georgia Group

DISTRICT No. 5 has contributed a sum of money to aid the formation of a Jewish Student Union at the University of Georgia, Athens. Approximately 125 Jewish students attended the first meeting of the Union, held at the Stern Community Center.

Fraternalities and independent groups are cooperating in arranging for debates, dramatics, holiday observance, issuance of a publication, and other activities which parallel those of a B'nai B'rith Hillel Foundation.

"Never has there been such enthusiasm among Jewish students at the University of Georgia!" declares the first number of the Union's publication, *The Scroll*.

Montreal Lodge Gives 3 Scholarships to McGill

THREE scholarships of \$100 each have been made available to McGill University by Mount Royal Lodge No. 729, Montreal, Can. They will be renewed annually, and are known as "B'nai B'rith Scholarships."

They will be awarded by the University to "deserving students without distinction of race or creed."

These scholarships are further testimony of Mount Royal Lodge's interest in McGill University. Recently the lodge helped revive the Maccabean Circle, which embraces all of the 400 Jewish students at McGill. As a result of the lodge's financial support and the guidance of its executive, the Maccabean Circle this year carried out an extensive and intensive Jewish cultural program.



Scenes at the meeting of the Central Illinois Council of B'nai B'rith Lodges. The photograph at the left shows the speakers' table at the banquet. Left to right: Albert Levy, energetic secretary of Danville Lodge; Mrs. Percy L. Platt; Brother Platt; President Cohen; Brother Isidor I. Katz; Rabbi and Mrs. Allen Tarshish; Rabbi Herman E. Snyder, Springfield; and Mrs. Esther N. Wolfe. The photograph at the right shows the new Danville Women's Auxiliary.

WITH President Alfred M. Cohen as principal speaker and guest of honor, the Central Illinois Council of B'nai B'rith Lodges held its most successful meeting at Danville on May 19. More than 120 delegates attended from lodges in Decatur, Springfield, Champaign, Danville, Rock Island, Bloomington, and Quincy-Hannibal. In addition, there were delegations from the non-Council lodges in Lafayette and Attica, Ind., and Mattoon, Ill. A feature of the day was the installation of a women's auxiliary in Danville by the officers of Women's District Grand Lodge No. 6.

The banquet was attended by 300 persons. President Cohen delivered a masterful address, in which he described, as only he can, the activities of the Order. He warned American Jewry to be on guard against the growth of Nazi doctrines, and declared that B'nai B'rith must defend Jewry so long as injustice continues in the world.

"There is no better answer to the anti-Semites," he said, "than an up-standing, right-living Jew who knows what it's all about. What is needed is an intelligent Jewish laity."

The Order is doing everything in its power to help build such a laity, he added.

Brother Percy L. Platt, Danville, was toastmaster. It was largely through his tireless work and endless cooperation that the affair was so great a success. He has served five terms as president of Danville Lodge.

Isidor I. Katz, Rock Island, the 29-year-old president of the Council, presided at the business sessions. Brother M. J. Kellner, Springfield, read an impressive memorial service, and Rabbi Allen Tarshish, Cincinnati, and President Cohen delivered short talks. The Council will meet again in October, in the city of Peoria.

Mrs. Jean Laufman, Mrs. Fannie E. Levin, and Mrs. Hetty Bolotin, all of Chicago, president, vice president, and secretary, respectively, of Women's District Grand Lodge No. 6, installed the new Danville Auxiliary, which is headed by Mrs. Esther N. Wolfe. Mrs. Pearl Massover, vice president of Ramah Auxiliary, Chicago, served as vice president of the degree team. More than 100 women were present, and gave Mrs. Laufman an ovation at the conclusion of her inspiring address on B'nai B'rith.

Alabama Lodges Hold State Convention

SEVENTY-FIVE persons attended the recent biennial state convention of B'nai B'rith lodges in Alabama, at Tuscaloosa, seat of the B'nai B'rith Hillel Foundation. Simon



Sam Cook

Wampold, Montgomery, the chairman, presided, and read a report of two years of creditable activity. Rabbi Morris Newfield, Birmingham, spoke on "B'nai B'rith, Its Call to Every Jew."

The Dramatic Players of the Hillel Foundation presented a one-act play at the luncheon. Brother William P. Bloom, Tuscaloosa, was toastmaster. Harry Hodges, Fayette, only Jewish member of the Alabama legislature, gave a short talk.

During the afternoon session, Rabbi Samuel Cook, Director of the Hillel Foundation at the University of Alabama, reported on the progress of the Foundation, which is the youngest in the Hillel family. In a resolution, he was warmly commended for

his work. Other resolutions were passed, recommending the consolidation of the two B'nai B'rith lodges in Birmingham; creating a steering committee to further the activities of the Order in Alabama; and endorsing the United Jewish Appeal.

Morris Karpeles, Birmingham, was elected president of the State Association for the next two years. Rabbi Morris Katz, Montgomery, and Mrs. Edith Lashman, New Orleans, delivered short addresses.

* * *

BROTHER MORRIS W. SAHL, vice president of Pasadena (Cal.) Lodge No. 1004, has been very active in the work of his lodge. When the B'nai B'rith anti-Hitler petition was being circulated, he obtained 3,000 signatures to it. In addition, he turned in the most money for sales of "For Humanity Tokens" in both the member and non-member class. He was presented with a loving cup by the officers conference of Southern California Lodges for this achievement, and received another beautiful loving cup as first prize offered by Pasadena to the member disposing of the greatest number of Tokens.

* * *

BROTHER IRWIN DORFMAN of Winnipeg (Can.) Lodge No. 650, is in charge of the intellectual program of his lodge, and has mapped out an ambitious one. It includes several social affairs, an A. Z. A. symposium, a Purim Night, a Peace Night, book reviews, and a Good and Welfare Night for the lodge.

* * *

BROTHER HARDWIG PERES, veteran member of Sam Schloss Lodge, Memphis, Tenn., has been awarded an honorary Doctor of Laws degree by Southwestern College of his city.

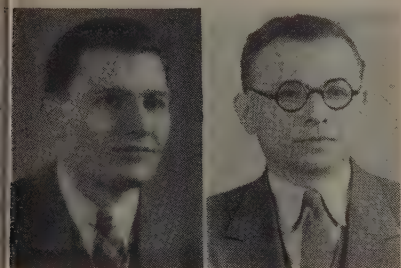
How Philadelphia Signed 647 New B. B. Members

EXCEPT for Chicago, where 1100 new members were obtained in the recent Alfred M. Cohen Campaign, Philadelphia ranked highest in the country.

The campaign opened on November 19, with a luncheon attended by 400 men and women. One hundred and forty-two men actually participated in the Campaign, that many actually produced. Harry M. Feininger topped the record-makers with 31 candidates. Joseph W. Salus obtained 26; Abraham Berkowitz, 19; Benjamin Belack, 15; N. A. Laveson, 14; Maurice E. Cohen, 12; Dr. Louis



A. Berkowitz



Left to right—William M. Gerber and Albert M. Cohen.

Gershenfeld, 10. Har Sinai Lodge added 211 members; Lincoln Lodge, 149; Jules E. Mastbaum Lodge, 136; and Joshua Lodge, 61.

Two new lodges were organized: Rambam Lodge with 40 members, and University Lodge with 50, making a grand total of 647 new members for Philly.

Four men were chiefly responsible for this phenomenal success. The committee was headed by Abraham Berkowitz, who never undertakes anything unless he can give it a full measure of devotion. He was very ably assisted by William Gerber. Albert M. Cohen served as secretary and edited daily bulletins at the beginning of the campaign. Julius Glass was treasurer.

The feature of this campaign was the cooperation extended it by the synagogues of Philadelphia: Orthodox, Conservative, and Reform. Brother Berkowitz contacted practically every men's club personally. He also approached trade and pro-

BENÉ BERITH BUENOS AIRES



SUMARIO:

Memoria correspondiente al IV Ejercicio.

Año 1933/34. Presidencia del	Hno. Ing. Alberto Klein
Jubilato	Hno. Ing. Pablo Link
Discurso pronunciado por el	Hno. Dr. Mario Schlegelgart
Napoleón y los Judíos	Hno. Ing. Benjamín Berchmann
Beruch Spinoza	Dra. Isabel K. de Berchmann
Bibliografía	Hno. Dr. Luis J. Berkman
Macrológica Hno. Emanuel De Ros.	

N° 5 NOVIEMBRE 1934

Front cover of the Buenos Aires Lodge publication.

fessional groups, and succeeded in bringing into Lincoln Lodge 93 men representing the Motion Picture Exhibitors of Philadelphia.

Our campaign was a true reflection of the high esteem in which American Jewry holds President Alfred M. Cohen, one of America's great Jewish leaders.

JOSEPH HERBACH.

JEROME L. SCHWARTZ, Cleveland, a sophomore at Ohio State University, has been awarded first prize in the annual Hillel Players play-writing contest.



Paradise Lodge No. 237, San Bernardino, Cal.

PARADISE LODGE NO. 237, San Bernardino, Cal., was one of the sponsors of the Diamond Jubilee of the founding of the Jewish community and religious institutions of

12 Cities Represented at Texas B. B. Meet

REPRESENTATIVES of B'nai B'rith lodges in a dozen cities throughout Texas held an enthusiastic State Conference at Austin recently. Gerhart Seger, former Socialist Deputy in the German Reichstag, delivered one of the principal addresses. Brother E. M. Reichman, Dallas, the chairman, presided.

Brother Archibald A. Marx, Second Vice President of the Supreme Lodge B'nai B'rith, addressed the afternoon session of the Conference. He was followed by Dr. Edwin Faber, of Tyler, son of the late Rabbi Max Faber. The Conference unanimously endorsed all B'nai B'rith efforts toward creating unity in Israel through co-operation with other national Jewish agencies; approved a plan for wide membership campaigns; expressed itself in favor of extending A. Z. A. influence; asked for a paid field secretary to intensify B'nai B'rith activities in Texas; and lauded Brother Maurice N. Dannenbaum, Houston, "for his unselfish, persistent and devoted efforts to the problem of membership throughout District No. 7 and in behalf of B'nai B'rith" generally. Brother H. J. Ettlinger, Austin, was chairman of the resolutions committee.

Brother Dannenbaum was elected Chairman of the Conference by acclamation.

WITH the installation of Highland Park Lodge No. 1205, Los Angeles added another unit to its growing chain of lodges. Brother Phil Levenson is president.

San Bernardino and Riverside Counties. The event was held February 24 in the form of a banquet attended by many persons of national prominence.

District No. 2 Holds 83rd Convention

DELEGATES and past presidents numbering 157, and many visitors, attended the 83rd annual convention of District Grand Lodge No. 2 at Indianapolis, May 12 to 14. Brother Justin L. Sillman, youthful and enthusiastic Ben B'rith of Columbus, Ohio, was elected president of the District for the ensuing year.

A membership of 11,000 was reported—almost 2,500 more than last year.

An important resolution introduced by Rabbi S. H. Markowitz, Ft. Wayne, Ind., recommending the creation of a Jewish Community Council in every city, was discussed at length, and finally referred to the general committee for more thorough consideration.

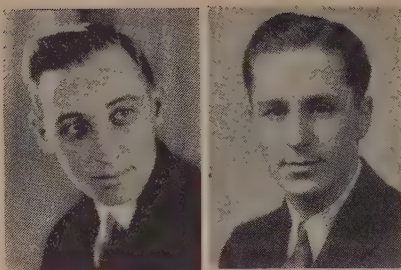
The District's constitution was amended to permit lodges to dispense with the initiation ceremony in special cases, and to remit as much as half of the dues to men under the age of 26.

The convention adopted a resolution recommending that no partisan or political ideas be introduced into the address of any District representative while acting in his official capacity. The sum of \$1,800 was appropriated for the Leo N. Levi Memorial Hospital; \$1,500 for the National Jewish Hospital; and \$700 for other Denver institutions.

Louis Kranitz, St. Joseph, Mo., retiring president, read an inspiring President's Message. He reviewed the world Jewish scene during the past year, and reported on the numerous activities of District No. 2, the far-reaching social service program, the Maimonides celebrations, Americanization, speakers' bureau, A. Z. A., Hillel Foundations, women's auxiliaries, local lodge activities, philanthropy, and adult Jewish education.

Governor Paul V. McNutt welcomed the convention to Indiana. Among the highlights of the meeting were reports on the work of the Order, by Brother Sidney G. Kusworm, member of the Executive Committee, and on B'nai B'rith in Europe, by Brother H. Gordon Liverman, of London, president of the British District Grand Lodge. Brother Liverman graciously accepted an invitation to attend the District No. 2 convention after he had been present, as a delegate, to the Supreme Lodge Convention in Washington. His address was warmly received.

Louis J. Borinstein, Indianapolis,



Left: Louis Kranitz, junior past president of District No. 2. Right: Justin Sillman, newly-elected president.

National Chairman of the B'nai B'rith Wider Scope Commission, was toastmaster at the convention banquet, and Judge I. M. Golden, San Francisco, First Vice President of the Order, was the speaker.

Rabbi J. Marshall Taxay, Terre Haute, Ind., was elected first vice-president of the District; Charles Rosenbaum, Denver, second vice-president; Leonard H. Freiberg, Cincinnati, secretary; and Lou M. Frank, Toledo, O., treasurer. Harry S. Berger, Canton, O., Philmore J. Haber, Cleveland, J. H. Rabin, Kansas City, Kans., Louis Schwartz, St. Louis, Louis Weiland, Cincinnati, and Philip Weisberger, South Bend, Ind., were elected to the general committee.

Mrs. Celia Segelbaum, Kansas City, Mo., was re-elected president of Women's Grand Lodge No. 2, which met conjointly with the men at Indianapolis. An address by Dr. A. L. Sachar, National Director of the B'nai B'rith Hillel Foundations, and a memorial service for the late Brother Louis E. Anfenger, of St. Louis, who was chiefly responsible for the formation of the Women's Grand Lodge, featured the convention.

ONE of the outstanding B'nai B'rith workers in North Africa died recently when Brother Andre Sirat, president of Algiers Lodge, passed away at the premature age of 41. He was deeply mourned by the entire community, of which he had been a leader.

BROTHER ARTHUR LEWIS GLATKE of Toledo (O.) Lodge No. 183, has recently undertaken two new jobs, each of towering importance and responsibility. He has been appointed Superintendent of the Ohio State Reformatory at Mansfield by Governor Davey, and he has been married. He is a member of Louis Freundlich Lodge No. 797, Mansfield.

PROMINENT city officials attended the sixth annual goodwill meeting of Samuel Lodge No. 668, Vancouver, B. C. A class of candidates was impressively initiated, and the mayor delivered one of the principal addresses.

Shanghai Lodge Reports Another Active Year

THE outstanding achievement of Shanghai, China, Lodge No. 116 during the past year was the establishment of the B'nai B'rith Hospital as an extension to the B'nai B'rith Polyclinic, according to the lodge's sixth annual report, delivered recently by Brother S. E. Levy, president.

The lodge continued its fine cultural and philanthropic work, and its name is held in ever greater respect by the Jewish and general community as the years pass.

FAR off in the Maritime Province of Canada, Halifax (N.S.) Lodge No. 1164 is carrying on B'nai B'rith work in a most effective fashion. Organized in 1933 with 26 members today it has 53, and all are active. It has a women's auxiliary of 35, and recently it organized a B'nai B'rith lodge in Sydney. Now it is working on the formation of another lodge in Yarmouth. It has been very active in communal work, and has contributed to all B'nai B'rith causes which have called upon it for support. The lodge has provided the young people of the community with a social hall.

Phil Schier Dies at 71 in Kansas City, Mo.

BROTHER PHIL SCHIER, past president of Kansas City (Mo.) Lodge No. 184, and a beloved figure throughout District No. 2, died at his home at the age of 71.



Phil Schier

Brother Schier was widely known for his philanthropic and civic activities. He was a director of the Cleveland Jewish Orphan's Home, the Menorah Hospital, the Leo N. Levi Memorial Hospital, and the Jewish Federated Charities. He was also a member of the board of Temple B'nai Jehudah.

SOME members traveled as far as 90 miles to attend the installation of a woman's auxiliary in Cape Girardeau, Mo., recently. The installation banquet was attended by 75 persons from Cape Girardeau, Sikeson, and Charleston, Mo., and Blytheville, Ark. Mrs. Mae Kramer and Brother Max Soffer, both of St. Louis, installed the group, of which Mrs. Rose Shainberg of New Madrid is resident.

Luncheon Club Honors D. Brandon Bernstein

FOR the past 14 months, the Los Angeles B'nai B'rith Luncheon Club has been earning national fame for the excellence of its weekly programs. Brother D. Brandon Bernstein has been permanent chairman of the Club during all that time, and it was peculiarly fitting that the organization should honor him upon his retirement as leader at the last December meeting. The Good Will programs of the Club have accomplished remarkable results for B'nai B'rith on behalf of Jewry.

Brother Felix J. Jonas, president of Los Angeles Lodge, paid tribute to Brother Bernstein at the meeting, and presented him with a handsome wrist watch as a token of the Club's appreciation. Brother Bernstein has been elected assistant monitor of the Lodge.

Springfield Auxiliary Aids Wider Scope

A SUBSTANTIAL sum of money was raised by Springfield (Mass.) Auxiliary for Wider Scope at a recent Pledgee Dinner. Each member of the Auxiliary raised \$6 in order to attend



Sylvia Glasser

the affair. Mrs. Lilyan E. Nathan, president of the Council of Women's Auxiliaries in District No. 1, was chairman, and Mrs. Rose Palmer was toastmaster. Mesdames Fanny Heitzmark, Ethel Tober, Sadie Bettigole, Minnie Judelson, and Flora Heyman formed the committee for the event.

Outstanding on the entertainment program was Miss Sylvia Glasser, a protege of Springfield Auxiliary, a fine pianist who teaches and performs in New York concerts. Mrs. Augusta Katz, the successful leader of the junior groups of young women in District No. 1, spoke on "Youth and Its Problems." David A. Rose, vice president of Amos Lodge of Boston, was the principal speaker of the evening. He described the work of the B'nai B'rith Anti-Defamation League.

BROTHERS Alfred A. Benesch and Max Meisel installed the officers of Cleveland Lodge No. 16 at a brilliant dinner-dance which was attended by a large crowd. Brother Meisel was toastmaster, and Rabbi Solomon B. Freehof of Pittsburgh delivered the principal address. The affair was held at the Cleveland Jewish Orphan Home, and the children of that institution presented a lively 20 minutes of entertainment. David Copeland is president of the lodge.

Halifax Lodge Installs Group in Sydney, N. S.

A charter group of 28 in Sydney, Nova Scotia, has been organized into Cape Breton Lodge No. 1183 by members of Halifax Lodge No. 1164. Halifax Lodge is planning soon to institute a lodge in St. John, New Brunswick.

MORE than 200 persons attended the annual installation banquet of Pine Tree Lodge, Bangor, Me., and its Auxiliary. Brother Harry Greenblatt, Boston, the principal speaker, described in detail the manifold works of the Order. Shorter talks were given by Mrs. Myer Minsky, retiring Auxiliary president, and Archie Kamen, retiring president of the mens lodge; and their successors, Mrs. Joseph Pullman and Edward Allen.

You Will Want

THE CONVENTION PROCEEDINGS

For Your Library

B'NAI B'RITH'S 14th Quinquennial Convention at Washington, D. C., in May, was a historic occasion. Whether you were there, as a delegate or a visitor, or not at all, you will want a copy of the proceedings. This document, consisting of approximately 600 pages, will contain the momentous reports of the President and Secretary of the Order; the stirring Anti-Defamation League, Hillel Foundation, and A. Z. A. reports; the reports on B'nai B'rith philanthropies, B'nai B'rith Magazine, Emergency Relief, Americanization, Social Welfare, Mexican Bureau, War Orphans, Washington Bureau, Wider Scope, and

all the other vital and important activities of the Order, as well as the actual day-by-day proceedings of the Convention itself. This 600-page book will contain a complete documentation of what B'nai B'rith was in its entirety during the last five years.

The book itself will appear sometime during the summer. To aid us, please send in your order NOW, for only a limited number of copies will be printed. No orders will be taken after July 1. We are selling this Book of Proceedings at cost price—50c per copy for the paper-bound book—75c for cloth-bound copies. You may send cash or stamps. Order from

B'NAI B'RITH MAGAZINE

70 ELECTRIC BLDG.

CINCINNATI, OHIO

Massachusetts Honors Benjamin Shoolman

BENJAMIN J. SHOOLMAN, of Boston, past president of District No. 1, has been appointed Trustee of the Massachusetts Memorial Hospitals by the Governor.



Benjamin Shoolman

For the past 15 years Brother Shoolman has been one of the most active B'nai B'rith members in the East.

For eight years he was vice president and general secretary of the Associated Y. M. H. A.'s of New England, and he was one of the organizers and is now vice president of the Brookline Zionist Organization. In 1917 he served on the City Council of Malden and was re-elected the following year.

BROTHER S. B. KOMAIKO, one of the most active members and past presidents of Ramah Lodge No. 33, has been made a Knight of the Cross of the Grand Duke Gediminus, by Lithuania, as a token of appreciation for his services to his native land. At the end of the war he aided Lithuania to settle its boundary problems.

RABBI MORRIS CLARK, Pine Bluff, Ark., was principal speaker at the celebration of B'nai B'rith Day by Fort Smith (Ark.) Lodge No. 306. Mesdames Ludwig Langfelder, Clarence Hopp and Rabbi Samuel Teitelbaum were hostesses at a reception which followed for Rabbi and Mrs. Clark.

EXACTLY 100 persons were in the audience when Philadelphia's Joshua Lodge installed a new A. Z. A. chapter. The actual ceremonies were performed by the A. Z. A. chapters of Har Sinai and Lincoln Lodges. Many prominent B'nai B'rith personalities, including Judge Leopold Glass, Abraham Berkowitz, and Dr. Isadore Rosenthal, were present.

FRED PHILLIPS, past president of Reno (Nev.) Lodge No. 760, and a member of the Order since 1908, was elected by a large majority to the Nevada State Assembly — the third Jew in 35 years to be so honored.

A. S. CARVER, a member of Pine Tree Lodge No. 817, Bangor, Me., has been elected president of the Old Town (Me.) Chamber of Commerce. The total population of Old Town is 6,000, and there are only fifteen Jewish families there. The local Chamber of Commerce has two Jewish members out of fifty.

75 Attend Joint Meeting of Five Texas Lodges

SEVENTY-FIVE were present when B'nai B'rith lodges in Victoria, El Campo, Bay City, Wharton, and Corpus Christi, Texas, met jointly at Victoria. Brother Mose Levy, president of the local lodge, presided, and gave the welcoming address. A delightful musical program featured the event, and Rabbi Sidney Wolf of Corpus Christi delivered the principal address.

BROTHER HARRY H. FRANK, past president of New Castle (Pa.) Lodge No. 609, and a member of the general committee of District No. 3, has been appointed assistant counsel for the Public Service Commission by the Attorney General of Pennsylvania. His appointment has been approved by Governor Earle.

The Printed Page

(Continued from page 343)

son, a dean of American critics, "is disclosed in his historical accounts and technical analyses of the old chants and their modern derivatives. The author writes with vigor and directness and his style has a certain raciness."

The Association Press, 347 Madison Ave., New York, has published a 64-page pamphlet, "New Relationships with Jews and Catholics" (25c) by Mrs. Abel J. Gregg. It is a discussion outline for Protestant groups, and covers almost every phase of better understanding between the Protestants on the one hand, and the Catholics and Jews on the other.

Rabbi Louis Hammer is the author of a little 63-page book, "And This is the Torah" which, from a more or less Orthodox point of view, attempts to reconcile the apparent conflict between science and Judaism. It is intended primarily for Jewish youth.

Harvard University Press recently published a beautifully bound and illustrated volume, "Robert Grosseteste and the Jews," by Dr. Lee M. Friedman, who is also the author of "Early American Jews." Robert Grosseteste was the Bishop of Lincoln in

the 13th century, one of the earliest Christian scholars of Hebrew in England, and a noble character of his time. He was a true friend of the Jews, having protected their interests on numerous occasions at a period when to do so was not the best way to become popular.

E. E. G.

Agitation for Calendar Reform

(Continued from page 341)

day of the year an extra holiday, to be devoted to "spiritual" pursuits or what have you, provided that it name as a day of the week be not altered. By this arrangement, while the year, in accordance with the plan at present most strongly advocated, would be divided into equal quarters of 91 days (these, in turn, into groups of months 31, 30 and 30 days each), making a total of 364 days, the 365th day, if a Sunday would remain Sunday, instead of a day of the week, as planned, and the following day would be Monday, as regularly, and every quarter would begin on Monday. The following year would begin on Tuesday, (in leap year, Wednesday), etc., so that the new calendar would have all the regularity and the correspondence with the solar calculations desired. The only advantage missing by this plan would be fixing the first of the year (and of every quarter and, in the thirteen-month plan, of every month) on a Sunday. Considerate minds will judge whether, for the sake of varying advantage to business or doubtful advantages to society, it is fair to cause mental anguish to millions of Jews, Seventh Day Adventists, Seventh Day Baptists, and millions of others the world over who attach religious and spiritual significance to the traditional day of rest, and to add immeasurable difficulties to those who already undergo more than they can bear and who, *mirabile dictu*, are the ones who by example best manifest the virtues of living for the higher, the more spiritual things in life, those which, at the same time, make for true Americanism, for equality of treatment. Considering that, at best, the most perfect calendar imaginable on this earth cannot be mathematically exact, it is difficult to understand why there is so much persistence in the effort to foist on the entire world only such calendar reform as contains the blank day device, whether by the thirteen-month or the twelve-month plan!

Our Readers Have Their Say

(Note: Letters from our readers are not necessarily printed in full. Our aim is to convey the substance of the thought expressed in the communications. Moreover, for the sake of clarity, we take the liberty of editing letters which we publish. We invite inquiries on matters of a public nature and will be glad to answer them whenever possible.—Editor.)

ADVOCATES BEQUEST COMMITTEE

Editors, B'nai B'rith Magazine:

I have read the February issue from cover to cover. On page 166 there is a small item which tells of the bequest of the late R. M. Isaacs, who died in New York City in December of last year and left a million and a quarter dollars to various Catholic, Protestant, and Jewish philanthropies. This small item, it seems to me, brings into sharp relief the entire question of philanthropic bequests for analytical discussion. Particularly at this time, with the world in such a chaotic state and the plight of the Jew made worse than ever before, it seems there ought to be some constructive, intelligent attempt made to guide the efforts of those with the philanthropic urge to donate their money where it will do the most good for our people. There is no doubt about the desirability of rapprochements between neighbor faiths and our own, such as Mr. Isaacs' bequest obviously attempted to do; but it seems to me that this function should be reserved for more peaceful times, when the plight of our people is not so desperate.

I do not deplore the use of funds for the propagation of good will. I do think it is misplaced at times such as these, when for many Jews there is literally a question of survival.

I therefore wish to suggest that our organization create a Bequest Committee, which will propagate the idea of our present distress and need, with finesse and diplomacy, and in this manner attempt to garner funds from both Jew and Gentile, to be used in this, our greatest emergency, to aid our brethren, many of whom are now in danger of extinction overseas. Despite the fact that money is the property of the person who possesses it, there are certain moral obligations which it would be the duty of such a committee eloquently to present.

Fargo, N. D. DR. M. DAVIDHOFF.

* * *

DRAMA AS CULTURAL FORCE

Editors, B'nai B'rith Magazine:

As a member of the local lodge, and as a recently appointed member of our intellectual committee, permit me to offer a suggestion which I think ought to receive the serious attention of the cultural committees of our national organization. I understand that the orientation of the Order is to be more towards cultural undertakings.

Just a few weeks ago our lodge arranged a dramatic program in Yiddish by Noah Nachbush, of the famed Vilna Troop, which was enjoyed by more than 500 people—members, their wives and friends. It was the greatest response to a lodge program in years. It seems to me that two birds could be killed with one shot and a wonderful cultural service rendered American Jewry by our national executive by bringing some of the best Jewish talent in the

field of dramatic art and music (not available in the years of prosperity) to the outlying small Jewish centers, which are hungering for such spiritual food, and at the same time assuring a livelihood to Jewish genius and talent.

Unless sponsored by some national group, the expense of bringing such talent any distance is too great to be borne. But an organization like B'nai B'rith, with a far-flung membership, with facilities for publicity, and with its enormous prestige, should and could, without great expense, present for the pleasure and enlightenment of members and friends every once in a while, say every two months, a program in English or Yiddish by the leading Jewish actors and singers in the country.

Omaha, Neb.

HARRY MENDELSON.

* * *

BOY SCOUTS AND T'FILLIN

Editors, B'nai B'rith Magazine:

I have read Kenneth C. Zwerin's letter in your April issue, concerning Jewish boys who wear their t'fillin in a Boy Scout camp, in the presence of Christians. The writer said: "We hold that such a rite in a non-sectarian Boy Scout Camp is, to say the least, poor taste."

I fear that many of our Jews suffer from an inferiority complex. They misunderstand the meaning of non-sectarianism. Non-sectarianism simply means that every faith should be encouraged and that its adherents should be prompted and urged to live the life of their faith unfettered. Furthermore, non-sectarianism does not mean that any faith in the family of faiths must suffer because its devotees are in the minority.

Let me say, however, that though a Jew and an Orthodox Jew, I should like to do everything in my power to have others do likewise, to permit and encourage every Catholic and every Protestant to be a loyal son of his church. And at the same time, I should want to see that those in charge of our institutions, whether they be civic, educational or industrial, permit every Jew to be loyal to his faith, not as a benevolence, nor as a concession, but as an expression of good Americanism.

Mr. Zwerin has a wrong notion of non-sectarianism. He thinks that in a non-sectarian institution the Jew should not wear his t'fillin—but on the contrary, it is only in a non-sectarian institution that the Jew should be free to do so. The rabbis tell us in the Talmud that the Biblical expression, "And they shall respect thee," refers to the case of the Christian who sees the Jew with his t'fillin on.

I recall an experience I had in my own synagogue when a group of Boy Scouts came in on Saturday afternoon with their drums. I said to them: "Don't you know that it is the Sabbath?" and they made the swift reply: "Don't you know, rabbi, that the Boy Scouts institution is non-sectarian?"

True Americans do not scorn any sacred traditions. Yes, the Jew differs. He observes another Sabbath. He conforms to certain dietary rules. He bases his entire philosophy upon the Old Testament, which also served as a pattern to the Founding Fathers of this, our blessed republic. The secret of Americanism for the Jew lies in his observance of Judaism coupled with his undying allegiance to this land. Know it to be the truth that a better Jew means a better American.

New York City.

DR. HERBERT S. GOLDSTEIN.

* * *

Editors, B'nai B'rith Magazine:

May I, through your columns, ask Mr. Kenneth C. Zwerin, whom I believe is a Scouter, and is attempting to speak for them, to please renew his knowledge of the Scout Oath and Law? The very first thing a boy does upon becoming a Scout is to take the Scout Oath, in which he says:

"On my honor, I will do my best to do my duty to God and my country," etc.

The twelfth Scout Law reads:

"A Scout is reverent . . . He is reverent towards God. He is faithful to his religious duties and respects the religious convictions of others in matters of custom and religion." Scouting activities must at no time conflict with one's religious activities.

During the past five years, as a member of the staff of our South Bend Scout Camp, I have seen a Catholic priest come to camp on Sunday to conduct Mass for Catholic Scouts; a Protestant minister conducted services for Scouts of his faith. On Fridays and Saturdays, short services are held for the Jewish boys.

A Scout is supposed to "respect the convictions of others in matters of custom and religion." The best way that he can learn to do this is to see other boys faithfully carrying out the tenets of their own faiths. As it has been expressed editorially in the columns of B'NAI B'RITH MAGAZINE, what is needed in this world is respect and not tolerance.

If Mr. Zwerin will write to our office at 418 W. Washington St., South Bend, Ind., we will be more than happy to furnish him with an excellent leaflet, "The Jewish Boy in the Scout Camp," and the English-Yiddish leaflet, "What is a Boy Scout?" which, published by the Boy Scouts of America, has the picture of Boy Scouts in t'fillin that is so "obnoxious."

When Scouting will leave its principle of "religion first," it will no longer hold its enviable position as the largest program for boys in the world. May that time never come!

South Bend, Ind.

JEROME VOGEL,

A. Z. A. International Director
of Scouting.



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Dr. Paul Hutchinson, Managing Editor of the Christian Century

It Was Mutual

THE doctor examined Jake carefully, and then smiled.

"Your heart," said the doctor, "is functioning normally, and your lungs are splendid. Only your legs are still swollen, but that doesn't bother me."

"Doctor," answered Jake, "believe me, if your legs were swollen it wouldn't bother me, either."

He Meant It, Too!

SAM arrived at a village inn one night after the kitchen had closed, and was unable to get his dinner. After a time, the inn-keeper heard his guest pacing furiously up and down the length of his room,

muttering: "If I don't get something to eat, I'll do the same as my father does."

The inn-keeper grew alarmed, rushed into Sam's room, and asked him what his father did under similar circumstances. Sam refused to tell until he was fed. The inn-keeper forced his wife to prepare a sumptuous dinner for Sam. After the latter had eaten his fill he leaned back and grinned.

"When my father arrives in a hotel too late to get his dinner," he said, "he goes to bed hungry."

He Soon Found Out

GROOM: "It is my opinion that no two people in this world ever think alike."

Bride: "Wait until you see our wedding presents, darling."

THE following, whose contributions appear on this page, are winners of new books as prizes: H. Quilman, Cincinnati; Dr. W. Nisson Brenner, Philadelphia; and Peter J. Hansinger, Columbus, O.

The Editor Agrees

SARAH: "My husband's job is rather a prosaic one. He manufactures waste baskets."

Tillie: "Why, that's not so prosaic. One finds lots of pretty poetry in waste baskets."

He Was Cautious

PANHANDLER: "Boss, will you give me a dime for a sandwich?"
Man: "Let's see the sandwich."

A Legitimate Question

GOLDIE watched the farmers spreading out a stack of hay to dry. Finally she could contain her curiosity no longer, and asked: "Is it a needle you're looking for?"

He Made An Error

A TOURIST was looking at the great jawbone of a whale in a museum.

"Is this the whale that swallowed Samson?" he asked.

"Pa, don't speak so loud," his wife cautioned him. "It was Job that the whale swallowed."

Among Our Contributors

DAVID SELIKOWITZ, of Chicago, is a second-year law student at the University of Wisconsin, from which he already has a B. A. in Journalism. He is a former editor of the "Hillel Review," and a former student of the Hebrew Theological College in Chicago. He is a regular correspondent for the *Milwaukee Journal*.

MORDECAI LEWITTES, of New York, graduated from C. C. N. Y. in 1931, and has spent a year at the Hebrew University in Jerusalem. He will be ordained a rabbi next year by the Jewish Theological Seminary of America. He has often written for the Jewish press, his last article having appeared in the *Menorah Journal*.

TRUDE WEISS ROSMARIN is Director of the School for the Jewish Woman, in New York.

ISAAC ROSENGARTEN is editor of the *Jewish Forum*, and honorary secretary of the League for Safeguarding the Fixity of the Jewish Sabbath.

HAYNES A. GILBERT is the author of several books and many articles on Jewish musicians and writers. He lives in New York.

JACOB R. MARCUS is professor of Jewish history at the Hebrew Union College.

JACOB DE HAAS is a veteran Zionist, author, and lecturer.

HENRY W. LEVY is news editor of the *Jewish Daily Bulletin*.

EDWARD E. GRUSD is assistant editor of the *B'NAI B'RITH MAGAZINE*.

JEWISH CALENDAR

1935

Rosh Chodesh Sivan...	Sun., June 2
Shavuoth	Fri., June 7
	Sat., June 8
*Rosh Chodesh Tammuz	Tues., July 2
Fast of Tammuz....	Thurs., July 17
Rosh Chodesh Ab....	Weds., July 31
Tisha B'Ab.....	Thurs., Aug. 8
*Rosh Chodesh Elul....	Fri., Aug. 30
*Rosh Chodesh also observed previous day.	